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ABSTRACT

This resource guide is based on interviews with survivors of the Holocaust and those who took part in liberating them from the concentration camps in World War II. The guide is divided into three main parts: (1) overviews, (2) lesson plans, and (3) student handouts. A Holocaust time line, a glossary of key terms, and an annotated bibliography are included. The seven overviews in the guide provide a summary of topics related to the Holocaust. These short lectures can be summarized by teachers or handed out for reading. The overviews are intended to supplement the information in the students' textbooks on each topic and provide a background for teaching the lessons that follow each overview. The 11 lesson plans are designed to highlight a topic discussed in an overview. Each lesson plan contains a list of materials needed to teach the lesson, a list of key terms or vocabulary introduced in the lesson, and a three step plan for teaching each lesson. A motivational activity introduces each lesson and is followed by suggestions for developing the lesson and ideas for extension or enrichment activities. Most of the 34 handouts are primary source documents. They consist of interviews with South Carolina survivors, original newspaper accounts of events in Germany, Nazi speeches, and testimony at the Nuremburg Trials. Maps of Eastern Europe are included for a map activity. Overviews highlight the history of anti-semitism, Hitler's rise to power, prewar Nazi Germany, the Holocaust, resisters, bystanders and rescuers, and remembering and forgetting. (DK)

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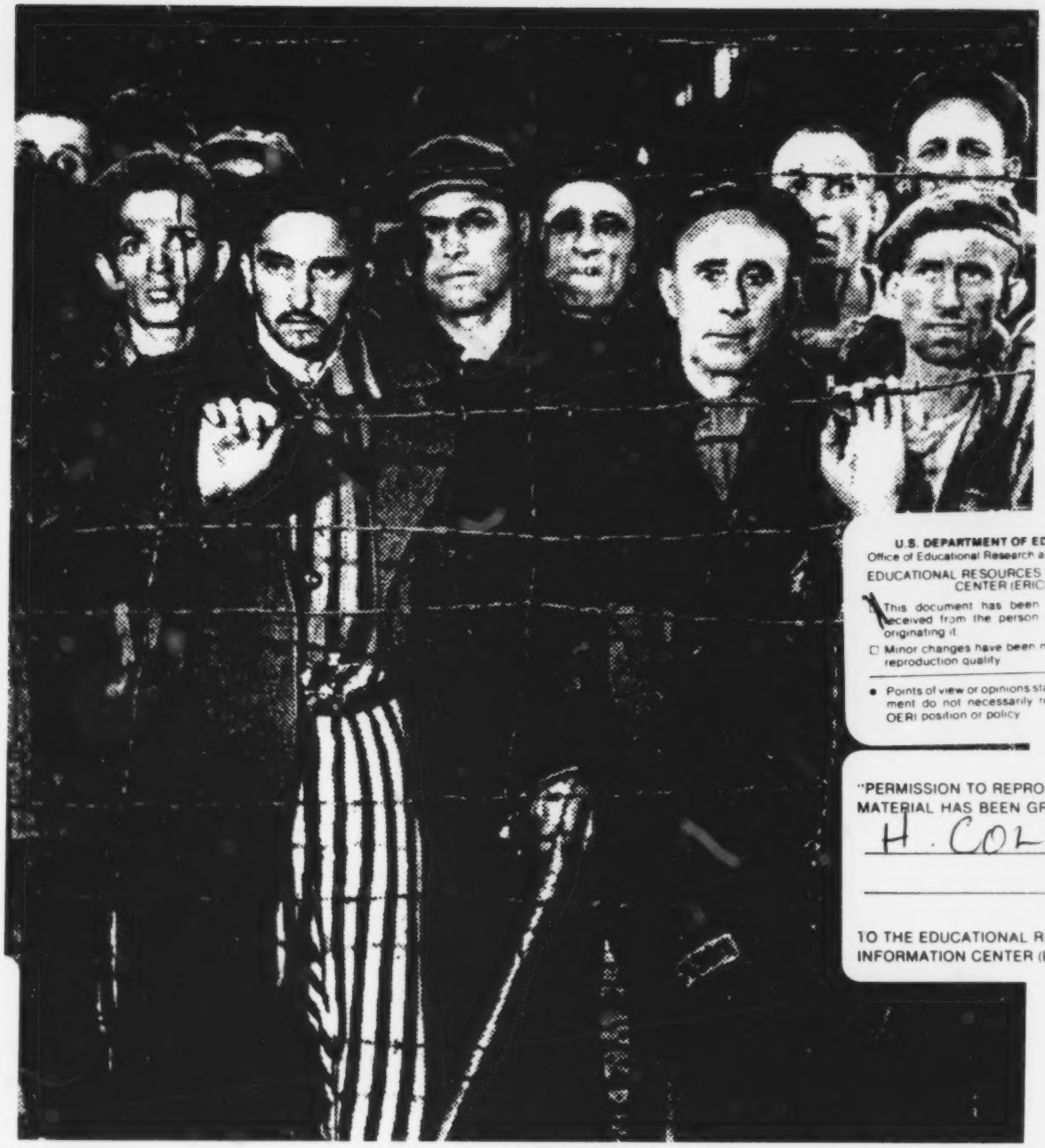

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South Carolina Voices:

Lessons from the Holocaust

SO 023 531

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Acknowledgments

Many people gave generously of their time and talents to create this teacher's resource guide. Several people worked especially hard to make this project a reality. Margaret Walden of the South Carolina Department of Education acted as Project Coordinator for the curriculum. She is a careful and caring editor who made many thoughtful and perceptive additions to the content of this guide. Dr. Rose Shames not only acted as administrative director for this project, but also coordinated the interviewing of 39 Holocaust survivors and liberators. These testimonies preserved on videotape make a significant contribution to Holocaust education. They will be preserved in the archives of the National Holocaust Memorial Museum in Washington D.C. To these people, we owe a special debt of gratitude. Dr. Selden Smith, professor of history at Columbia College, served as a conscientious reader, offering sound advice and friendship. Linda Durant of South Carolina Educational Television demonstrated her genuine commitment to this project and concern for its participants as she directed the videotaping of survivors and liberators. Two concentration camp liberators, Claude Hipp and Henry Allen, were responsible for the identification of Holocaust survivors and liberators living in South Carolina.

Professors Selden Smith, Walter Edgar of the University of South Carolina, Martin Perlmutter of the College of Charleston, and Robert Herzstein of the University of South Carolina reviewed these materials. In addition five South Carolina teachers read and reviewed the curriculum. Jim Littlejohn of Irmo High School in Irmo, Ruth Bures of the Academic Magnet School at Burke High School in Charleston, Dottie Stone of DuBose Middle School in Summerville, and Donna Boggs of Gilbert Elementary School in Gilbert. A special thanks goes also to Nathan Katzin for his critique of the manuscript.

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Sincere thanks go to the Holocaust survivors whose stories are told in this resource guide: Rudy Herz, Pincus and Renee Kolender, Trude Heller, Leo Diamantstein, Ben Stern, Bluma Goldberg, Francine Taylor, and the late Bert Gossschalk. It can only be extremely painful to relive this terrible time by sharing it with others. Many of these people lost parents, sisters and brothers and many other family members to the Holocaust. Yet in addition to participating in the videotaping project, each spoke willingly and graciously with me. They did so out of the hope that the sharing of their experiences would teach the young people of South Carolina about the consequences of intolerance and of apathy in the face of bigotry. For their participation, we are particularly grateful.

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Educator's Evaluation

The South Carolina Council on the Holocaust would appreciate your suggestions for the use and/or improvement of this educational material. Please share your opinions with us.

Excellent	Good	Fair	Poor	Criteria
				Overall effectiveness of the lesson guide
				Usability of the lesson guide
				Quality of format and layout
				Student motivation and interest
				Enhancement of student understanding of the issues and events associated with the Holocaust 1933-1945.
				Addressing issues of human behavior and public and personal moral responsibility.

Used in Grade(s)_____

Used for

_____ Basic/Core Instruction
_____ Selected Use
_____ Supplemental Use

Teacher's Experience

_____ 0-5 years
_____ 6-10 years
_____ 11-15 years
_____ 16 or more years

School Location

_____ city
_____ suburb
_____ small town
_____ country

School Enrollment

_____ 1-499 students
_____ 500-999 students
_____ 1000 or more students

What is the greatest strength of this lesson guide?

What would you change in this lesson guide?

Additional Comments:

Optional

Name_____
Position_____
School_____
Address_____

Please return to:
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The South Carolina Council on the Holocaust
1429 Senate Street, Room 801
Columbia, South Carolina 29201

STATE OF SOUTH CAROLINA
DEPARTMENT OF EDUCATION

Dr. Barbara Stock Nielsen
State Superintendent of Education

December 1992

Earlier this year, 11-year-old Anisa Kintz of Conway was working with friends to organize a conference on racial harmony. I thought, how encouraging that these children would be concerned about breaking down barriers of prejudice. Their call to action reminded me of the saying "... and a child shall lead them." I wrote to Anisa, and here is part of that letter:

Dear Anisa:

I am excited about your upcoming conference "Calling All Colors." You and your friends are lights of hope for bringing about greater understanding of self and others.

If we are to live together in a world of peace and harmony, we must begin, as you have done, to think more seriously about racial unity. My wish is as yours, that we "love one another and not be separated by race."

As we all --teachers, parents and children -- work together to build a strong South Carolina, we must see to it that all children have equal opportunities to become the very best persons they can be...

The lessons on the Holocaust point out the dangerous, destructive forces of prejudice. Any country, state or community that allows its youth to indulge in unhealthy classification of others is doomed to repeat the atrocities associated with the persecution of the Jewish people.

Hate and prejudice imprison. Tolerance and understanding liberate. A mind free of prejudice, free of hate, is a mind that can envision global peace.

Our future rests in the minds and hearts of our children. It is through them that we ensure an educated citizenry that dignifies the worth of all people, of all colors. It is because of children like Anisa and her friends that our nation will prosper in the truest sense of proclaiming freedom and justice for all. It is through them that a government of the people, by the people, for the people, will prevail.

May these lessons be a meaningful experience for those who care about building a nation more accepting of racial diversity. May we remember and learn and grow so that we will not repeat the ugly history of the Holocaust which shames our world.

Barbara S. Nielsen

Barbara Stock Nielsen, Ed.D.
State Superintendent of Education

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ARMED SERVICES
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LABOR AND HUMAN RESOURCES

United States Senate

WASHINGTON, DC 20510-4001

December, 1992

Dear Educator:

In 1944, as a member of the First United States Army, I visited a concentration camp in Buchenwald, Germany shortly after it had been liberated by American forces. What I witnessed there was horrific and sickening, and it was impossible for me to comprehend how any person could be so inhuman as to commit the atrocities seen in that camp.

No book, photo, or personal account could possibly convey the brutality, sadism, or total disregard for the sanctity of human life that occurred at Buchenwald and other concentration camps. This publication, however, will be a valuable tool in ensuring that the world never forgets what is surely one of history's darkest eras.

With kindest regards and best wishes,

Sincerely,

Strom Thurmond

Strom Thurmond

How To Use This Resource Guide

Teaching about the Holocaust is often limited by teachers' familiarity with the subject and the amount of time available for this topic. The materials in this guide were designed with these concerns in mind. The guide is divided into three main parts: overviews, lesson plans, and student handouts. In the back of the guide, teachers will find a Holocaust time line, a glossary of key terms, and an annotated bibliography.

Overviews: There are seven overviews in this guide. Each provides a short summary of a topic related to the Holocaust. Teachers can summarize these mini-lectures for their students or share them with more able readers. The overviews are intended to supplement the information in students' textbooks on each topic and provide a background for teaching the lessons that follow each overview.

Lesson Plans: Each lesson is designed to highlight a topic discussed in an overview and is related to an aspect of the Holocaust. This will give the teacher flexibility in using these materials. There are eleven lessons in this guide. Depending on the amount of time available for this topic and the course in which it is taught, a teacher might use all eleven or one or two of these lessons. Each is designed to be used within one class period with average students. The lesson plans are entitled **Teaching Lesson One**, **Teaching Lesson Two**, and so on. Each lesson plan contains a list of materials needed to teach the lesson, a list of key terms or vocabulary introduced in the lesson that may be unfamiliar to students, and a three-step plan for teaching each lesson. A motivational activity introduces each lesson. This is followed by suggestions for developing the lesson and concludes with ideas for extension or enrichment activities. Wherever possible, the extension activity suggests ways to connect the study of the Holocaust to other topics in American or world studies.

Handouts. Each lesson contains one or more handouts for students. There are thirty-four handouts in this guide. Most of these handouts are primary source documents. Many are interviews with South Carolina survivors. Others are original newspaper accounts of events in Germany during this period, parts of speeches given by Nazi officials, or testimony at the Nuremberg Trials. Maps of Eastern Europe are included for a map activity. In classes with less able readers, teachers may want to read the handouts aloud or tape record and replay them. The handouts which are interviews with South Carolina survivors, liberators, Hitler Youth, or Nazi officers work especially well as oral presentations. Groups of students can also be assigned to read these handouts aloud to the class. Advance preparation will be required for student readers to allow them to become familiar with the readings.

Supplementary Materials: The guide also contains a Holocaust time line, a glossary of the terms introduced in the overviews or in the lessons, and an annotated bibliography of books and audiovisual materials that can be used to teach about the Holocaust.

Unedited copies of the videotapes from which the handouts in this guide were created are available from the South Carolina Audiovisual Library, 1315 Gervais Street, Columbia, South Carolina 29201. A video series designed to supplement this guide is planned for the near future. It will consist of excerpts from the taped interviews of South Carolina survivors and liberators.

I think the Holocaust happened because someone said, 'you're different, you don't belong.

High School Student

When our children were young, they always used to ask how come people have grandfathers and grandmothers and we don't. So we explained to them our experiences and they understood.

Pincus and Renee Kohlender
Charleston Concentration Camp Survivors

Overview I A Short History of Anti-Semitism

The roots of anti-Semitism, prejudice against Jews, go back to ancient times. Throughout history, the seeds of misunderstanding can be traced to the position of the Jews as a minority religious group. Often, in ancient times, when government officials felt their authority threatened, they found a convenient scapegoat in the Jews. Belief in one God, monotheism, and refusal to accept the dominant religion set the Jews apart from others.

Romans Persecute Christians

The Romans conquered Jerusalem, center of the Jewish homeland, in 63 B. C. During the early period of Roman rule, Jews were allowed to practice their religion freely. At that time, the first targets of Roman persecution were Christians, considered by the Romans to be heretics or believers in an unacceptable faith. However, once Christianity took hold and spread throughout the empire, Judaism became the target of Roman authorities.

Christianity Becomes State Religion

When Constantine the Great, in the early fourth century, made Christianity the state religion of the Roman Empire, religious conformity became government policy as well as Church doctrine. Christianity teaches love and brotherhood, but not all early Christians practiced these teachings. Some wanted to convert all non-believers. Jews had their own religion. They did not want to become Christians. The more the Jews remained true to

their faith, the harder some worked to convert them. When Jews clung to their religion, distrust and anger grew. The Church demanded the conversion of the Jews because it insisted that Christianity be the only true religion. The power of the state was used to make Jews outcasts when they refused to give up their faith. They were denied citizenship and its rights.

By the end of the fourth century, Jews had been stamped with one of the most damaging myths they would face. For many Christians they had become the Christ-killers, blamed for the death of Jesus. While the actual crucifixion of Jesus was carried out by the Romans, responsibility for the death of Jesus was then placed on the Jews.

Religious Minorities Harshly Treated in Middle Ages

In Europe, during the Middle Ages from 500 A. D. to aboute 1450 A. D., all religious non-conformists were harshly treated by ruling authorities. Heresy, holding an opinion contrary to Church doctrine, was a crime punishable by death. Jews were seen as a threat to established religion. As the most conspicuous non-conforming group, they were attacked. At times it was easy for ruthless leaders to convince their largely uneducated followers that all non-believers must be killed. Sometimes the leaders of the Church led the persecutions. At other times, the Pope and bishops protected the Jews.

New Laws Set Jews Apart

The Justinian Code, compiled by scholars for the Emperor Justinian, 527-65 A. D., excluded Jews from all public places, prohibited Jews from giving evidence in lawsuits in which Christians took part, and forbid the reading of the Bible in Hebrew. Only Greek or Latin were allowed. Church Council edicts forbade marriage between Christians and Jews and outlawed the conversion of Christians to Judaism in 533. In 1215, the Fourth Lateran Council stamped the Jews as a people apart with its decree that Jews were to wear special clothes and markings to distinguish them from Christians.

The Crusades, which began in 1096, resulted in increased persecution of Jews. Religious fervor reached a fever pitch as the Crusaders made their way across

Europe towards the Holy Land. Although anger was originally focused on the Muslims controlling Palestine, some of this intense feeling was redirected toward the European Jewish communities through which the Crusaders passed. Massacres of Jews occurred in many cities en route to Jerusalem. In the seven month period from January to July 1096, approximately one fourth to one third of the Jewish population in Germany and France, around 12,000 people, were killed. The persecutions of this period caused many Jews to leave western Europe for the relative safety of central and eastern Europe.

The Council of Basel (1431-43) established the concept of physical separation in cities with ghettos. It decreed that Jews were to live in separate quarters, isolated from Christians except for reasons of business. Jews were not allowed to go to universities. Attendance for them at Christian church sermons was required.

Many Occupations Closed to Jews

In western and southern Europe, Jews could not become farmers because they were forbidden to own land. Gradually more and more occupations were closed to them. Commerce guilds were also closed. There were only a few ways for Jews to make a living. Since Christians believed lending money and charging interest on it, usury, was a sin, Jews were able to take on that profession. It was a job no one else wanted.

Because they filled an important need in managing money and finances in a changing economy, their role expanded over the years. Jewish moneylenders became the middlemen between the wealthy landowning class and the peasants. Rulers gave Jews the unpopular job of tax collecting, causing deep hostility among debt-ridden peasants. In times of economic uncertainty, dislike of the Jew as tax collector and moneylender was coupled with religious differences to make Jewish communities the targets of attacks.

Black Death Leads to Scapegoating

The Black Death, or bubonic plague, led to intense religious scapegoating in many communities in Western Europe. Between 1348 and 1350, the epidemic killed one third of Europe's population. Many people believed the

plague to be God's punishment of them for their sins. For others the plague could only be explained as the work of demons. This group chose as their scapegoat people who were already unpopular in the community.

Rumors spread that the plague was caused by the Jews who had poisoned wells and food. The worst massacre of Jews in Europe before Hitler's rise to power occurred at this time. For two years, a violent wave of attacks against Jews swept over Europe. Tens of thousands were killed by their terrified neighbors despite the fact that many Jews also died of the plague.

Not only were Jews blamed for the Black Death, but they were also believed to murder Christians, especially children, to use their blood during religious ceremonies. The blood libel, as it is known, can be traced back to Norwich, England, where around 1150, a superstitious priest and an insane monk charged that the murder of a Christian boy was a part of a Jewish plot to kill Christians. Despite the fact that the boy was probably killed by an outlaw, the myth persisted. Murdering Jews was also justified by other reasons. Jews were said to desecrate churches and to be disloyal to rulers. Rulers who tried to protect the Jews were ignored or they themselves were attacked.

Expelled From Western Europe

By the end of the Middle Ages, fear and superstition had created a deep rift between Jews and Christians. As European peoples began to think of themselves as belonging to a nation, Jews were thought of as outsiders. They were expelled from England in 1290, from France in 1306 and 1394, and from parts of Germany in the fourteenth and fifteenth centuries. They were not legally allowed in England until the middle of the 1600s and in France until the French Revolution.

Golden Age and Inquisition in Spain

Unlike Jews in other parts of western Europe, the Jews of Spain enjoyed a Golden Age of political influence and religious tolerance from the eleventh to the fourteenth centuries. However, in the wave of intense national excitement that followed the Spanish conquest of Granada in 1492, both Jews and Muslims were expelled from Spain. Unification of Spain had been aided by the

Catholic Church which, through the Inquisition, had insisted on religious conformity. Loyalty to country became equated with absolute commitment to Christianity. From 1478 to 1765, the Church-led Inquisition burned thousands of Jews at the stake for their religious beliefs.

Proestant Reformation

The Protestant Reformation, which split Christianity into different branches in the sixteenth century, did little to reduce anti-Semitism. For much of his life the Protestant Reformation leader, Martin Luther, expressed moderate views toward Jews. Believing the Jews would become converts to the faith, Luther urged humane treatment. However when the Jews failed to convert, he turned against them. In his booklet *Of Jews and Their Lies*, published four years before he died in 1546, Luther advised:

> First, their synagogues or churches should be set on fire....Secondly, their homes should likewise be broken down and destroyed....They ought be put under one roof or in a stable, like gypsies....Thirdly, they should be deprived of their prayerbooks....Fourthly, their rabbis must be forbidden under threat of death to teach anymore....

Separate Way of Life Develops in Ghettos

Religious struggles plagued the Reformation for over 100 years as terrible wars were waged between Catholic and Protestant monarchs. Jews played no part in these struggles. They had been separated completely during the Middle Ages by Church law, which had confined the Jews to ghettos. Many ghettos were surrounded by high walls with gates guarded by Christian sentries. Jews were allowed out during the daytime for business dealings with Christian communities, but had to be back at curfew. At night, and during Christian holidays, the gates were locked.

The ghettos froze the way of life for the Jews because Jews were segregated and not permitted to mix freely. They established synagogues and schools. They developed a life separate from the rest of the community.

Enlightenment and French Revolution

In the 1700s, the Age of Faith gave way to the Age of Reason. In the period known as the Enlightenment, philosophers stressed new ideas about reason, science, progress, and the rights of individuals. Jews were allowed out of the ghetto. The French Revolution helped many western European Jews get rid of their second-class status. In 1791 an emancipation decree in France gave Jews full citizenship. In the early 1800s, the German state of Bavaria, Prussia, and other European countries passed similar orders.

Although this new spirit of equality spread, many Jews in the ghetto were not able to take their places in the outside world. They knew very little about the world outside the ghetto walls. They spoke their own language, Yiddish, and not the language of their countrymen.

The outlook of thinkers of this period shifted from a traditional way of looking at the world which stressed faith and religion to a more modern belief in reason and the scientific laws of nature. A new foundation for prejudice was laid which changed the history of anti-Semitism. Now semi-scientific reasons were used to prove the differences between Jews and non-Jews and to set them apart again in European society.

Nationalism in Germany

In the early nineteenth century, strong nationalistic feelings stirred the peoples of Europe. Much of this feeling was a reaction against the domination of Europe by France in the Napoleonic Era. In Germany, many thinkers and politicians looked for ways to increase political unity. Impressed by the power France had under Napoleon, they began to see solutions to German problems in a great national Germanic state.

The word anti-Semitism first appeared in 1873 in a book entitled *The Victory of Judaism over Germanism* by Wilhelm Marr. Marr's book marked an important change in the history of anti-Semitism. In his book Marr stated that the Jews of Germany ought to be eliminated because they were members of an alien race that could never fully be a part of German society.

Aryan superiority

Marr's ideas were influenced by other German, French, and British thinkers who stressed differences

rather than similarities among people. Some of these thinkers believed that Western European Caucasian Christians were superior to other races. Although the term Semitic refers to a group of languages not to a group of people, these men made up elaborate theories to prove the superiority of the Nordic or Aryan people of northern Europe and the inferiority of Semitic people, or Jews.

Russia and France in the Late 1800's

In other parts of Europe, anti-Semitism took different forms. In nineteenth century Russia, pograms, massacres of Jews by orders of the czars, occurred. In France from 1894 to 1906, the Dreyfus Case revealed the depth of anti-Semitism in that country. Captain Alfred Dreyfus, the first Jew to be appointed to the French general staff, was falsely accused of giving secret information to Germany. Although cleared of all charges, his trial brought strong anti-Jewish feelings to the surface in France.

Until the late 1800s, anti-Semites had considered Jews dangerous because of their religion. They discriminated against Jews because of their beliefs, not because of what they were. If they converted, resentment of them decreased. After 1873, Jews were thought of as a race for the first time. Being Jewish was no longer a question of belief, but of birth and blood. Jews could not change if they were a race. They were basically and deeply different from everyone else. That single idea became the cornerstone of Nazi anti- Semitism.

TEACHING LESSON ONE

Materials **Handout 1A: Imagine This**
Handout 1B: Fact Not Fantasy

Key Terms anti-Semitism, synagogue

Procedure

Motivate Read Overview I and summarize for students. Then distribute **Handout 1A**. Have students discuss the reading, using the questions that follow.

1. Do you think the events described in this story could happen to anyone in the community where you live? Why or why not?
2. Do you think this could happen anywhere? If so, where?

If students say that such events could not happen in their community, have them give reasons for their opinions. What would prevent such events from happening? (*public opinion and public protest, laws, police, government leaders*) What rights do private citizens have in the United States that protect them from being evicted from their homes or arrested? (*Bill of Rights, habeas corpus, and so on*)

Develop After a brief discussion of Handout 1A, tell students that the next accounts they will read are facts, not fiction. They are part of the testimonies of Holocaust survivors Trude (pronounced Tru-dee) Heller and Pincus (pronounced Pink-us) Kolendar. Like all of the survivors students will read about in this guide, they live in South Carolina. Trude lives in Greenville and Pincus in Charleston. The goal of this guide is to focus on the Holocaust experiences of South Carolinans to personalize the experience for students. As you use other lessons from this guide, consider locating and marking the cities in South Carolina where the survivors and liberators live. Students can tag the cities with the names of the survivors and liberators. Use string on a globe or a world map to connect the areas of Europe where these lessons take place and South Carolina.

As students read the lessons about Trude, Pincus, and the other survivors, the class can create a lifeline for each person or place all the survivors on a single line using a different color for each. A lifeline is a string or rope stretched and tied between

two points on which slips of paper representing the events in a person's life are hooked. Paperclips work well for this. Knots can be tied in the string or rope to represent the years involved. To further personalize these events have students place events from the lives of members of their own families or from this period in history on the lifeline also.

Locate Vienna, Austria, and Bochnia, Poland, on a map of Europe. As you study the other lessons, locate the sites named in the survivors' testimonies. Review the definitions of the key terms for this lesson. Stress that the experiences of Trude and Pincus were not unusual, but quite typical of the first contacts many Jews had with the Nazis. In 1938, when the Nazis took over Austria, Trude's parents were merchants, leading a comfortable, middle class life. They lived in an area of Vienna occupied by many Jewish families. Pincus, who lived in Poland, came from a very religious, poor family.

Distribute **Handout 1B**. Use the following questions to discuss the reading:

1. What changes did Hitler's takeover of Austria make in Trude's life? What evidence can you find that some Austrians supported or benefitted from Nazi hatred of Jews?

2. What did Trude mean by the statement that we moved to a place where "people like us" could live? What effect do you think this experience had on the way Trude thought about herself and her family?

3. How did anti-Semitism affect the way Pincus lived before 1939 when the war began? After the war began and the Germans conquered Poland? What evidence can you find that prejudice against Jews existed among Polish people before the rise of Nazism?

4. Do you think this experience changed the way Trude's and Pincus's friends and neighbors thought about them? How other Austrians and Poles thought about Jews? *Through discussion, students should recognize that this treatment was a deliberate attempt to isolate and humiliate Trude, Pincus and other Jews, to make them outsiders or different from their classmates, and to encourage non-Jews to think of them as inferior.*

5. How would you feel if you were suddenly forced to give up your home or watch your parents lose their jobs because of their race or religion? What response could you make if such treatment were official government policy? What can Americans do if someone attempts to take away their property? Why couldn't either family protest their treatment? *Emphasize that the actions of the Nazis were government policy or had the unofficial approval of government leaders, thus the choice of responses was very limited.*

Conclude by speculating on the types of governments existing in Poland and Austria at this time which allowed such actions to take place. Explain that students will learn more about the governments of countries occupied by the Nazis in Lesson 2.

Extend

In recent years both anti-Semitism and many kinds of hate crimes have risen sharply in the United States. Hate crimes can be defined as crimes motivated by a victim's race, ethnicity, religion, or sexual persuasion. Such crimes take many forms from harassment and vandalism such as spray painting swastikas on synagogues, to cross-burnings, arson, bombings, and murder. Experts think that America's economic problems, particularly the recession of the early 1990's, may be one cause of the increase in bigotry and violence against minorities. But experts also say there is a strong link between such crimes and the values perpetrators learn from parents, friends, and community. The most extreme violence arises from prejudices learned in childhood and reinforced by family, friends, and society. Students can bring to class newspaper or news magazine articles describing hate crimes in South Carolina or in other parts of the country.

Ask the class to imagine that they were friends or acquaintances of the perpetrators of hate crimes or observers or witnesses to such crimes. Explore what they might have done to stop the crime or prevent a reoccurence of such a crime. What punishment would they recommend for juveniles who commit acts of vandalism as hate crimes?

IMAGINE THIS

Imagine this. It's late in the afternoon on a weekday. You are home after school watching television. You hear people making loud noises outside on the street. So you get up and look out the window. You see people being marched down your street at gun point by men in uniforms. The people are your neighbors. You also recognize some of the men in uniform. One of them works at the grocery store where your family shops. One of the people being marched down the street is the lady from the corner house with her two children. "What's going on?" you call out to people walking quickly by on the street.

"Never mind," says one.

"Don't ask," says someone else.

"It doesn't concern you," says a third person.

Then the street is deserted again and it's very quiet. The next day at school you notice several empty seats in your English class. By the end of the week more children are missing from your school. None of your friends seem to know where any of them have gone. Then one of your teachers disappears, replaced by a substitute. No one can offer any explanation. "Never mind," they say. "A new teacher will come. Maybe she'll give less homework."

Then one Saturday you call a friend to see about going to a movie. The phone rings and rings. Finally a recorded message comes over the line, "Sorry, this number is no longer in service." You hurry over to your friend's house. The door is open. Strangers are carrying away furniture and other things that belong to your friend's family. Your friend is nowhere around. You try to enter the house, but a police officer stops you.

"Sorry," he says. "This house is off limits. It now belongs to the government."

"But why?" you say.

"The people who lived here have been taken away," he says.

"What did they do wrong?" you ask.

"People like them, they didn't have to do anything wrong to get in trouble. Now if I were you, I'd move along and not ask any more questions."

Adapted from In Their Words, a compilation of testimony from survivors of the Nazi Holocaust, their liberators and their protectors, produced by the Holocaust Documentation and Education Center, Inc., Florida International University, North Miami, FL. 33181 c 1983.

FACT NOT FANTASY

Trude in Austria

Trude Heller was born in Vienna in 1922. She was fifteen years old in March 1938 when Hitler took over Austria. In the reading below she describes how life changed for her and her parents after the Nazis gained control of her country.

> The first week that Hitler took over they came and got our car. An Austrian Storm Trooper carrying a rifle came to our apartment. He knocked on the door and said, "Car keys." And that was that. We handed them over.
>
> A little while later a non-Jewish couple wanted our apartment. A uniformed official came with the people who wanted the apartment. He told us whatever is not out in six hours stays and if you're not out by then, you get killed. So my mother went to look for an apartment. My father went to get boxes and I started packing. Within six hours we were out. Of course, we had to leave almost everything behind. There were several buildings that were not so nice anymore where people like us could move. We moved to one of those places. The people there were mostly Jews who had been displaced from their homes.

Pincus in Poland

Pincus Kolender was born in the city of Bochnia, Poland in 1926. He had two brothers and a sister. Bochnia had a large Jewish community with many synagogues, Jewish houses of worship, and many schools for Jewish children. Although his family always experienced some anti-Semitism, his early life was happy. In the reading below, Pincus describes how life began to change when he was twelve.

> Before the war, there was always anti-Semitism but we managed. There were certain businesses that Jews were not permitted to own. My father was a war veteran. He had served in the army in World War I. He applied for a business license, but he couldn't get it because he was Jewish. They didn't state it, but we knew it was the reason.
>
> My father, who was an accountant, worked for a clothing store. By 1938 anti-Semitism was very strong. My father had a beard as many religious Jews did at that time. The owner of the clothing store told my father to shave it off. He wouldn't do it, so he lost his job. He opened a grocery store in 1938 and ran it until 1940 when the war started.
>
> In 1939 everything stopped. All the schools were closed to us. Schooling was forbidden for Jewish kids. All the synagogues were closed. When 1940 came, we had to close our business. Jews weren't allowed to have any businesses. Once the business was closed, it was tough, very tough. It was hard to get food. We had no money, but somehow we managed.

In general the art of all great popular leaders at all times consists in not scattering the attention of a people but rather in concentrating it always on one single opponent.

Adolf Hitler
Mein Kampf

A little lie may not be believed by all, but a big lie, if repeated with sufficient frequency, will eventually take deep root in the minds of the uninformed masses.

Paul Joseph Goebbels
Nazi Chief of Propaganda

Overview II Hitler's Rise

In the century and a half before 1933, the people of Germany created more enduring literature and music, more profound theology and philosophy, and more advanced science and scholarship than did the people of any other country in the world. Germans were highly cultured. Their universities were the most respected in Europe. And yet it was in this country that Nazism developed.

Many factors played a part in Adolf Hitler's rise to power. Hitler's arresting personality and his skills as a public speaker and a propagandist contributed to his political success. His ability to attract followers can also be attributed to the bitterness many Germans felt following their country's defeat in World War I, resentment of the terms of the Versailles Treaty, weaknesses of the Weimar Republic, the Depression, and extreme nationalism of the German people.

Weimar Republic Blamed for Germany's Defeat

In 1919 after defeat in World War I, Germany set up a republic. The Weimar Republic was created during the period of general exhaustion and shock that followed the war. The Kaiser, Germany's ruler, fled to Holland and although the military had lost the war, the new government was blamed for the defeat.

Germans were not prepared for a democratic government. The country had always known

authoritarian leaders and had been ruled by an emperor since 1871. Most Germans saw the Weimar Republic as a interim government. When Germany held elections, it became a *Republic without Republicans*. It did not have an elected majority and was disliked by all sides.

Resentment of Versailles Treaty

At the end of World War I, the Weimar government had been forced to sign the Treaty of Versailles. The treaty fostered feelings of injustice and made many Germans want revenge. Article 231, the war guilt clause, declared that Germany was the principal aggressor in the war and declared it responsible for the destruction. Germany was forced to give up land and pay massive reparations.

Following Germany's defeat, the German mark became almost worthless. In 1914 $1.00 was equal to 4 marks; in 1921 $1.00 was equal to 191 marks; by 1923 $1.00 was equal to 17,792 marks; and by 1923 $1.00 was worth 4,200,000,000,000 marks. Hitler benefitted from the country's economic problems. Economic uncertainty offered a rich soil for the seeds of fascism.

Hitler's Early Years

Adolf Hitler was born on April 20, 1889, in Austria. He was the fourth of six children. Hitler's stepfather, a custom's official, died when Adolf was fourteen. Hitler's first years at school were successful until he entered a technical school at age eleven. There, his grades became so poor that he left school at sixteen.

After his mother's death in 1907, Hitler moved to Vienna, where he lived for seven years. While there he applied for admission to the Academy of Art, but was rejected for lack of talent. In 1913 Hitler moved to Munich, Germany and joined the German army. In World War I, he took part in heavy fighting. He was wounded in 1916 and gassed in 1918. He was recovering in a hospital when the Armistice was signed on November 11, 1918. From Hitler's wartime experiences came the central ideas he pursued later: his belief in the heroic virtues of war, his insistence that the German army had never been defeated, and his belief in the inequality of races and individuals.

Nazi Party Formed

In 1919, at age thirty, Hitler returned to Munich, where former soldiers embittered by their experiences had formed associations. Many of these groups blamed

Germany's defeat on Jews who had *stabbed the army in the back*. Hitler joined the German Workers Party and within a year's time, had transformed it into the National Socialist German Workers' Party, or Nazi Party. By 1922, Hitler had become a well-known figure around Munich. He rented beer halls and hammered away at his basic themes: hatred of Communists and Jews, the injustice of the Treaty of Versailles, and the betrayal of the German army by Jews and pacifists.

On November 8, 1923, Hitler and his followers attempted a takeover of the government in Munich. The failure of this attempt resulted in a five year jail sentence for Hitler. He served only nine months of his sentence, during which time he wrote the book *Mein Kampf* (*My Struggle*). This book would become the bible of the Nazi movement. Hitler made no secret of his program; it was clearly spelled out in *Mein Kampf*. In the book Hitler announces his intention to manipulate the masses by means of propaganda, forecasts a worldwide battle for racial superiority, and promises to free Germany from the limitations imposed by the Treaty of Versailles.

Released from prison in 1924, Hitler realized the Nazis must come to power legally. "Democracy must be defeated with the weapons of democracy," he said. His task was to reorganize his outlawed party and work toward his goals. The popularity of Hitler's racist ideas coupled with his magnificent gift of oratory united the disillusioned of every class: the bankrupt businessman, the army officer who couldn't adjust to civilian life, the unemployed worker or clerk, and the university student who had failed his exams.

Professionals and Workers Attracted to Nazi Party

Hitler's ideas found support among all classes from lawyers, doctors, and scientists to factory workers. However, his strongest supporters were members of the lower middle class, small shopkeepers, clerks and tradesmen. On average, young Protestant men favored the party, while women, older people, and Catholics continued to oppose it.

Hitler offered something for everyone: the glories of Germany would return; war is a normal state of life; the common enemy of the German people is the Jew; the salvation of the world depends on the German race. Hitler's racist appeals attracted anti-Semites, but most

Germans were more attracted by other aspects of his program. His followers believed his promises and rallied at Nuremberg to follow the Fuhrer - the leader.

Depression Brings New Supporters

His chance came during the Depression years. After 1929, many people blamed the Weimar government for the country's economic problems. By the early 1930s Germany was in a desperate state. Six million people were out of work. Hitler alone spoke of recovery.

Hitler Appointed Chancellor

The Nazi party surprised observers with its success in the parliamentary elections of 1930 by winning 107 seats in the Reichstag, or parliament. By July 1932 the Nazis had gained control of 230 seats and had become the strongest single party. In January 1933, an aging President Paul von Hindenburg was persuaded to appoint Hitler Chancellor of the Reich. Hitler called a new election for March 1933. The Nazi-controlled Reichstag then passed the Emergency Decree. All civil rights, free speech, freedom of the press, the right to assemble, the privacy of the mails, were suspended. All open opposition came to an end.

Until the election, Hitler used the power of emergency decrees to rule. Newspaper offices and radio stations were wrecked. When an arsonist set fire to the Reichstag building, Hitler blamed the blaze on the Communists.

Civil Rights Suspended By Enabling Act

On the first day the new Reichstag met, the Nazis helped push through the Enabling Act. This act provided legal backing for the Nazi dictatorship. No charges had to be filed to lock people up. Warrants did not have to be issued for arrests. "Enemies of the people and the state" were sent to concentration camps. The Reichstag adjourned, never again to have an effective voice in the affairs of Germany during Hitler's rule.

Third Reich Comes to Power

When Hindenburg died in August 1934, Hitler saw his chance to consolidate his power. Hitler, with a vote of 90 percent, united the offices of President and Chancellor to become the Supreme Head of State and Commander-in-Chief of the Armed Forces. The democratic state was dead. Hitler's Third Reich had come to power.

TEACHING LESSON TWO

Materials **Handout 2A: The Hangman**
Handout 2B: The News From Germany
Handout 2C: Two Experiences Of Hitler's Germany

Key Terms swastika, Storm Troopers, Hitler Youth

Procedure

Motivate Read Overview II and summarize for students. Then write on the board the following quotation from the British philosopher Edmund Burke: "All that is necessary for the forces of evil to win is for good men to do nothing." Ask students what they think this quote means. Have students suggest reasons why otherwise good people might not act when confronted with behavior that they know to be wrong. (*Fear of physical harm, fear of hurting standing in the community or of public disapproval, apathy, indifference, ignorance of how the problem can be solved*)

This lesson can also be introduced with the poem "The Hangman" by Maurice Ogden, reprinted in **Handout 2A**. This poem is also used in a powerful film *The Hangman* listed in the bibliography and available on loan from the South Carolina Department of Education Audiovisual Library. Tell students that in this lesson they will read about some German men and women who did try to protest against Nazi policy. They will also look at the effects of Hitler's takeover on German Jews.

Handout 2B can be used to help students contrast the way dissent or opposition to government policy is treated in a democracy with the treatment of dissenters in a totalitarian state. Distribute **Handout 2B**. Make sure students realize that each of these newspaper reports comes from actual 1930s newspaper articles.

Develop As students read each article, have them note the date and the place where each occurred. Martin Niemoeller was a German Protestant minister who served in the German navy as a submarine commander in World War I. In the years after World War I, he was at first a supporter of the Nazi party. However, after Hitler came to power in 1933, Niemoeller preached against the Nazis and became the leader of the Confessing Church. This group opposed the Nazi-sponsored German Christian

Church. Niemoller, imprisoned briefly in 1937, spent eight years in prison from 1938 to 1945 until the Allies liberated the camps.

When students have completed the reading, make a chart like the following on the board. Have students complete the chart and use it to compare the articles.

CRIME	PERSONS ACCUSED	PUNISHMENT
failed to give Nazi salute	German citizen	two weeks in jail
marched in protest against a ban on public prayer meetings for imprisoned ministers who had opposed restrictions on churches	115 Protestant church members	jailed but later released; Niemoller 8 years in prison
opposed Nazi ideas, told children not to give Nazi salute, were pacifists	German citizens	children taken away from parents

Ask students what effect they think the punishments for these acts had on German citizens who did not agree with Nazi policies. *Through discussion, students should recognize that the increasing severity of punishments in the decade before the war had a chilling effect on dissent.* Stress that without the cooperation and support of major institutions of German society such as the Church and universities, individual resistance, even on a larger scale, would not have been very effective.

Next ask students whether any of the actions described in these newspaper articles would be considered a crime in the United States. (*No*) What rights do Americans have that protect them from arrest for such activities? (*freedom of speech or assembly, writ of habeas corpus*) Have students think of periods in American history when opposition to government policies has been strong. (*Civil War, Vietnam War, protest era of the 1960s*) Some of the ways opponents of the Vietnam War expressed their views were through marches, protests, refusing to salute the flag, refusing to sing the national anthem. None of these actions was illegal. What would have been the response to such

actions in Nazi Germany? *Clearly, such actions would have been considered criminal acts in Nazi Germany.* Point out that in the United States opposition to the war expressed through such activities as flag burning, refusing to register for the draft, and takeovers of buildings were illegal. Students can consider reasons for this.

Before distributing the handout, review what students have learned in Overview I about anti-Semitism. Remind students that in earlier times anti-Semitism had roots in religious differences or economic tensions. Distrust or hatred of Jews often stemmed from dislike or ignorance of Jewish religious beliefs. It also stemmed from the roles of Jews as tax collectors in the medieval period, and as moneylenders in Eastern European communities. During economic hard times well into the twentieth century, Jews became convenient scapegoats for the failures of government economic policies.

Beginning in the late 1800s the racist idea of Aryan superiority, an even more dangerous form of anti-Semitism, took hold in Germany. Jews were singled out for ridicule and harsh treatment because of pseudo racial theories which labeled them an "inferior race."

Distribute **Handout 2C**. Rudy Herz, who lives in Myrtle Beach, and Leo Diamantstein, who makes his home in Greenville, describe life in early Nazi Germany. These questions may be used to discuss the experiences of Rudy and Leo:

1. What event changed Rudy's life at school? How did his school mark this event? How do you think Rudy felt when he first saw the Nazi flag raised at his school? *Emphasize that flags, songs, slogans, swastikas, Hitler Youth uniforms, and other Nazi symbols were skillfully used by the Nazis to build and maintain power. Even young Rudy was, at first, drawn in by Hitler's masterful use of propaganda. Such symbols as the flag and banner were used to make Germans feel proud of their German heritage and citizenship and to associate this pride with Nazi power.*
2. Why did Rudy think Hitler's coming to power would not have any particular effect on him or his family?
3. Compare Nazi anti-Semitism and the prejudice Rudy experienced before the Nazis took over in Germany. How was Rudy's view of himself different from the way Nazis encouraged non-Jewish Germans to think of him? *Rudy*

saw himself as a loyal German citizen of the Jewish religion, proud of his nationality and his German culture and heritage.

4. How did Hitler's takeover of the government affect Leo? Compare Leo's experience to Rudy's. What made Leo's father decide the family should leave Germany?

5. Do you think Rudy's or Leo's family would have been successful if they had tried to protest, complain to the police, or go to court about their treatment? Why or why not? Would these same actions aid a family under duress in the United States today? Why or why not? *Point out that hate songs like the one Rudy describes in this reading were forms of propaganda, educating Nazi followers in anti-Semitism and uniting them as a powerful "in-group" against a powerless "out-group." Such songs labeled the Jews as "enemies of the state" by suggesting that when they are killed "our lives will be twice as good." Such labeling helped to set the Jews apart and would serve later to justify Hitler's Final Solution, and make it seem more acceptable to the German people.*

Extend

Explore the difficult choices a democracy faces in determining the limits of dissent.

1. Should a civil rights group be allowed to hold a protest march or a rally?

2. Should the same rights be given to the Ku Klux Klan, the Aryan Nation, skinheads and other neo Nazi groups?

3. What are the free speech rights of a former Nazi party member like David Duke, who ran for governor of Louisiana and sought the Republican nomination for president?

Students can research the Nazi party rally planned for Skokie, Illinois, in 1977. Many Skokie residents, among whom were Nazi concentration camp survivors, opposed giving the Nazi party a permit to hold the rally. Town leaders obtained a court order banning the rally and passed local laws to stop it. The American Civil Liberties Union defended the Nazis' right to assemble; arguing that stopping the march violated the Nazis' First Amendment rights. Students can use the *Reader's Guide to Periodical Literature* for 1977 and 1978 to find out more about this incident.

NEWS FROM GERMANY

The New York Times
January 8, 1935

JAILED FOR FAILING TO SALUTE

STRASLUND, Germany, January 7, 1935. Because he failed to give the Nazi salute when a band played the Nazi anthem, a German citizen was sentenced today to two weeks imprisonment. A Nazi paper in nearby Stettin asserts that he stood with his hands in his pockets while the band played the song which is sacred to every good National Socialist.

The Associated Press
August 8, 1937.

115 SEIZED IN NIEMOELLER PARADE

BERLIN, Germany, August 8. The police arrested, but later released 115 demonstrators who marched through the streets tonight in protest against a ban on public prayer meetings for imprisoned pastors who had opposed Nazi church restrictions. The parade was believed to be the first public mass demonstration against any measure taken by the Government under Nazi rule. Several hundred members of the church of the Reverend Martin Niemoeller, Protestant leader in the fight against government control of church affairs, joined in the March. Niemoeller goes on trial Tuesday charged with having opposed Nazi church restrictions.

The New York Times
November 30, 1937

REICH COURT TAKES CHILDREN FROM PARENTS

WALDENBERG, Germany, November 29. A district court in this town today deprived a father and mother of their children because they opposed the National Socialist idea, taught their children not to give the Hitler salute, and were pacifists. Both parents are members of a Christian sect known as International Bible Researchers. They had adopted a number of pacifist ideas of the Quakers. The father denied that he had tried to influence the children's attitude toward the present political regime. The court ruled that the children could not live in such an atmosphere without becoming "enemies of the state."

The Hangman

1.

Into our town the Hangman came,
Smelling of gold and blood and flame
And he paced our bricks with a diffident air
And built his frame on the courthouse square.

The scaffold stood by the courthouse side,
Only as wide as the door was wide;
A frame as tall, or little more,
Than the capping sill of the courthouse door.

And we wondered, whenever we had the time,
Who the criminal, what the crime,
That Hangman judged with the yellow twist
of knotted hemp in his busy fist.

And innocent though we were, with dread
We passed those eyes of buckshot lead;
Till one cried: "Hangman, who is he
For whom you raise the gallows-tree."

Then a twinkle grew in the buckshot eye,
And he gave us a riddle instead of reply:
"He who serves me best," said he,
"Shall earn the rope on the gallows-tree."

And he stepped down, and laid his hand
On a man who came from another land
And we breathed again, for another's grief
At the Hangman's hand was our relief.

And the gallows-frame on the courthouse lawn
By tomorrow's sun would be struck and gone.
So we gave him way, and no one spoke,
Out of respect for his hangman's cloak.

2.

The next day's sun looked mildly down
On roof and street in our quiet town
And, stark and black in the morning air,
The gallows-tree on the courthouse square.

And the Hangman stood at his usual stand
With the yellow hemp in his busy hand;
With his buckshot eye and his jaw like a pike
And his air so knowing and businesslike.

And we cried: "Hangman, have you not done,
Yesterday, with the alien one?"
Then we fell silent, and stood amazed:
"Oh, not for him was the gallows raised."

He laughed a laugh as he looked at us:
"Did you think I'd gone to all this fuss
To hang one man? That's a thing I do
To stretch the rope when the rope is new."

Then one cried, "Murderer!" One cried, "Shame!"
And into our midst the Hangman came
To that man's place. "Do you hold," said he,
"With him that was meant for the gallows-tree?"

And he laid his hand on that one's arm,
And we shrank back in quick alarm,
And we gave him way, and no one spoke
Out of fear of his hangman's cloak.

That night we saw with dread surprise
The Hangman's scaffold had grown in size.
Fed by the blood beneath the chute
The gallows-tree had taken root;

Now as wide, or a little more,
Than the steps that led to the courthouse door,
As tall as the writing, or nearly as tall,
Halfway up on the courthouse wall.

3.

The third he took -- we had all heard tell --
Was a usurer and infidel, And:
"What," said the Hangman, "have you to do
with the gallows-bound, and he a Jew?"

And we cried out: "Is this one he
Who has served you well and faithfully?"
The Hangman smiled: "It's a clever scheme
To try the strength of the gallows-beam."

The fourth man's dark, accusing song
Had scratched out comfort hard and long;
And "What concern," he gave us back,
"Have you for the doomed - the doomed and black?"

The fifth. The sixth. And we cried again:
"Hangman, Hangman, is this the man?"
"It's a trick," he said, "that we hangmen know
For easing the trap when the trap springs slow."

And so we ceased, and asked no more,
As the Hangman tallied his bloody score;
And sun by sun, and night by night,
The gallows grew to monstrous height.

The wings of the scaffold opened wide
Till they covered the square from side to side;
And the monster cross-beam, looking down,
Cast its shadow across the town.

4.

Then through the town the Hangman came
And called in the empty streets my name -
And I looked at the gallows soaring tall
And thought: "There is no one left at all

For hanging, and so he calls to me
To help pull down the gallows-tree."
And I went out with right good hope
To the Hangman's tree and the Hangman's rope.

He smiled at me as I came down
To the courthouse square through the silent town,
And supple and stretched in his busy hand
Was the yellow twist of the hempen strand.

And he whistled his tune as he tried the trap
And it sprang down with a ready snap -
And then with a smile of awful command
He laid his hand upon my hand.

"You tricked me, Hangman!" I shouted then.
"That your scaffold was built for other men.
And I no henchman of yours," I cried,
"You lied to me, Hangman, foully lied!"

Then a twinkle grew in his buckshot eye:
"Lied to you? Tricked you?" he said, "Not I.
For I answered straight and I told you true:
The scaffold was raised for none but you.

"For who has served me more faithfully
Than you with your coward's hope?" said he,
"And where are the others that might have stood
Side by your side in the common good?"

"Dead," I whispered; and amiably
"Murdered," the Hangman corrected me;
"First the alien, then the Jew...
I did no more than you let me do."

Beneath the beam that blocked the sky,
None had stood so alone as I -
And the Hangman strapped me, and no voice there
Cried "Stay" for me in the empty square.

Maurice Ogden

TWO EXPERIENCES OF HITLER'S GERMANY

Rudy Learns Some New Lessons

Rudy Herz was born in a very small town called Stommeln on the outskirts of Cologne, Germany in 1925. He came from a family of six children. In the years before Hitler came to power, Rudy rarely experienced any open anti-Semitism. He was seven years old when he went to school one day to find some surprising changes.

My first experience with the new Nazi regime was at school. In January or February 1933, the school marked Adolph Hitler's coming to power. On that day we were all assembled in the school yard. A German national flag was unfurled and we sang the national anthem, *"Deutschland, Deutschland Uber Alles"*, which translates "Germany, Germany Over All". I did not object to it because I felt myself truly German, although of the Jewish religion.

After the flag was raised, we thought we'd go back to class but instead slowly and majestically the swastika banner was unfurled. That was when we first realized that things were going to change. From then on we experienced overt anti-Semitism and not of a religious nature either. Before that the Poles were prone to holler curses after us like, "dirty Jew". We had long been persecuted for our religious beliefs, but race had not been used to set Jewish people apart. Nazi anti-Semitism was different. It talked about Jews as racially inferior.

One of the most frightening experiences I had as a child was in 1934 or 1935 when young Storm Troopers marched in front of our house and sang such songs with lines such as "When the Jews' blood drips off the knife, then our lives will be twice as good." This made a very grave impression. We talked to our parents about it. They were just as disturbed as we were, but to give us a sense of security, they said, "Well it's just hooligans, young boys who have nothing else to do." We accepted this explanation because what else could we do? We knew that Jewish people had always been Germans, and we felt that we were true Germans by being German citizens.

Leo Adjusts to Life Under Hitler

Leo Diamantstein was born in Heidelberg, Germany in 1924. He was the middle child in a family of three boys. His family moved to the city of Frankfurt where the events he describes below took place.

All went relatively well for our family until 1933. That was the turning point. That year Hitler came to power, fair and square, winning an election. Other right-wing political parties supported him. It wasn't just the Nazi party who wanted a candidate who stood for law and order. Shortly after he came to power, little by little, Hitler took over. The Parliament was dissolved and a puppet parliament created.

Things started to be very bad for us. One day my brother Maurice and I were walking down the street when a group of Nazi Storm Troopers marched by singing a song which translates, "The heads are rolling, the Jews are crying." It is very vivid in my mind because I was shivering. I was eight years old. Jewish people were beaten. It became common practice when we saw a bunch of kids coming to go to the other side of the street. There was always a good chance they would attack us, and there were always more of them than us. They carried knives and wore the uniforms of the Hitler Youth.

In 1934 my father decided there was no future for us in Germany, and we decided to leave. Whoever would let us in; that's where we were going to go. We had our things packed to go to France; at the last moment the French decided they didn't want any more Jews, and they wouldn't let us in. The only country that would let us in was Italy. They didn't even require a visa. In June 1934 we left without taking anything. We were required by Hitler to leave everything behind.

I felt like this can't be happening. Why would it be happening? People acted worse than animals, and it was people I knew. What happens to people to bring something like this on?

Trude Heller
Greenville Holocaust Survivor

Genocide is always a conscious choice. It is never just an accident of history.

Irving Horowitz
Author

The ideal state is that in which an injury done to the least of its citizens is an injury done to all.

Solon
Athenian Statesman

OVERVIEW III Prewar Nazi Germany

Seizure of power gave the Nazis enormous control over every aspect of German life. The Nazis could use the machinery of government, the police, the courts, the schools, the newspapers and radio, to implement their racist beliefs. In April 1933 Hitler began to make discrimination against Jews government policy. All non-Aryans were expelled from the civil service. A non-Aryan was defined as anyone who had Jewish parents or two or more Jewish grandparents. In this same year the government called for a general boycott of all Jewish-owned businesses and passed laws excluding Jews from journalism, radio, farming, teaching, the theater, and films.

Nuremberg Laws

In 1934, Jews were dismissed from the army. They were excluded from the stock exchange, law, medicine, and business. But it was the Nuremberg Laws of 1935 that took away the citizenship of Jews born in Germany and labeled them subhuman. With these laws Hitler officially made anti-Semitism a part of Germany's basic legal code. Under these laws, marriage between Jews and German citizens was forbidden. Jews were not to display the German flag and could not employ German

servants under 45 years of age. These laws created a climate in which the Jews were viewed as inferior people. The systematic removal of Jews from contact with other Germans made it easier for Germans to think of Jews as less human or different.

German Jews lost their political rights. Restrictions were reinforced by identification documents. German passports were stamped with a capital **J** or the word Jude. All Jewish people had to have a recognizable Jewish name. Jewish men had to use the middle name Israel; Jewish women the middle name Sarah. These names had to be recorded on all birth and marriage certificates.

SS Gains Power

Hitler's position was challenged from within the Nazi party by the SA, an abbreviation for the German word for storm troopers. Also called brown shirts, they were Hitler's private army. In 1934 Hitler ordered a purge of the SA by the SS, the elite group of soldiers who served as his personal bodyguard. The Night of Long Knives ended any challenge to Hitler's position of power. Once the SS State was created, resistance to the Nazi regime was destroyed. Communists, Catholics, Jews, intellectuals, and others were the targets of the Gestapo, or secret police.

Dachau Is First Concentration Camp

The SS were responsible for setting up concentration camps throughout Germany. Anyone suspected of disloyalty or disobedience could be sent there. The first concentration camp was at Dachau close to Munich. It was built to hold political dissenters and enemies of the state. No charges had to be filed against the detainees. No warrant for their arrest was necessary; no real evidence was required.

In 1935, Hitler reintroduced the military draft in violation of the Versailles Treaty. In 1936 German troops occupied the Rhineland. That same year Hitler signed an agreement with Mussolini to establish the Berlin-Rome Axis.

Night of Broken Glass

On November 9, 1938, the Nazis carried out what the German press called a spontaneous demonstration against Jewish property, synagogues, and people. Dr. Josef Goebbels, the propaganda minister, claimed the demonstration was in reaction to the shooting of a lower-

level diplomat at the German embassy in Paris. A young Jewish boy attempted to assassinate the ambassador because his father had been deported to Poland. Throughout Germany fires and bombs were used to destroy synagogues and shops. Store windows were shattered, leaving broken glass everywhere. By the time it ended, nearly 100 people had been killed. That night became known at the Night of Broken Glass, or Kristallnacht. German documents found later showed that Kristallnacht had been carefully planned weeks in advance by the Nazis.

In March 1938, German troops marched into Austria and met no resistance. Austria became a part of greater Germany. This Anschluss, or joining, would be justified under the Treaty of Versailles, which stated that all people of one nationality had the right to live under one government.

Hitler next seized the Sudentenland, an area where many Germans lived. For a short time he persuaded the British Prime Minister, Neville Chamberlain, that he was right in doing so. But when he invaded and occupied the rest of Czechoslovakia, no justifications could be found.

World War II Begins

Poland would be next. On September 1, 1939, German forces, spearheaded by tanks and bombers, marched into Poland and crushed all organized resistance. England and France declared war against Germany on September 3, 1939, and the world was once again at war.

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TEACHING LESSON THREE

Materials

Handout 3A: News From Germany
Handout 3B: Rudy And The Nuremberg Laws
Handout 3C: Trude Describes The German Takeover
Handout 3D: Two Views Of Crystal Night
Handout 3E: Anne Frank Writes In Her Diary

Key Terms Reichstag, Nuremberg Laws, Aryan, Third Reich, Anschluss, Kristallnacht, Star of David

Procedure

Motivate

Read Overview III and summarize for students. Several of the handouts for this lesson look at the impact of the Anschluss and Kristallnacht on European Jews. Write the terms democracy and dictatorship on the board. Have students identify the major differences between these two forms of government. Through discussion, students should recognize that a dictatorship is a government in which power is held by one person or a small group.

A key characteristic of a dictatorship is that it is not responsible to the people and cannot be limited by them. Those in power have absolute authority over the people they govern. Many modern dictatorships are also totalitarian. This means that those in power exercise total control over every aspect of citizens' lives, from school to the workplace, from what people read, to how they spend their leisure time.

In a democracy, political authority rests with the people, and democratic leaders govern with the consent of the governed. The rights of citizens are protected by law. The majority rules, but the minority has rights that are protected by law. Among these rights are freedom of religion, assembly, petition, speech, and press.

After a brief review of the differences between these forms of government, distribute **Handout 3A**. Explain that this is a copy of an actual newspaper article that appeared in the *New York Herald* in 1935. Use these questions to start discussion:

1. What lawmaking body passed the Nuremberg Laws?
2. To what political party did most members of the Reichstag belong?

3. The members of the Reichstag were elected by the people of Germany. Does this mean that it was a democratic legislature? Why or why not?

4. What is meant by the statement that the Reichstag is "now nothing more than a rubber stamp"?

5. Was there any discussion of this law before it was passed? Did any members of the Reichstag oppose the laws? How do you think opposition to the laws would have been treated?

6. Who was hurt by these laws?

7. What restrictions were put on Jews by these laws? What were the penalties for breaking these laws?

8. What do you think the Nazi party hoped to achieve with these laws? Focus discussion on the following question: What is the difference, if any, between individual acts of prejudice and discrimination and those which are carried out through government laws? *Through discussion, students recognize that the passage of the Nuremberg Laws by the Reichstag encouraged and supported prejudice and made hatred of the Jews acceptable. A society that tolerates or legalizes bigotry through its government is different from a society where discrimination is unlawful.*

   In a democratic society like the United States, individual acts of discrimination and prejudice do occur. However, they are not sanctioned by the government and are often actively opposed by government laws and regulations. Furthermore, in countries where discrimination is against the law, people who believe they have been treated unfairly can seek redress through the legal system and the courts.

Next have students suggest ways laws such as these would have been discussed in a democratic legislature like the Congress. Point out that German Jews had no way of protesting these laws, because they were not represented in the legislature. Ask students how Americans opposed to the passage of such laws could protest against them in the United States before their passage. (*contacting their legislative representatives, public petitions and protests*) How would a minority group in a democracy protest such laws once they were passed? (*public protests, voting against elected officials who supported such laws, challenging the laws in court*)

Distribute **Handout 3B**. Have students read the handout and describe the way that the Nuremberg Laws affected Rudy. Have students explain how the Nazis changed Rudy's textbooks.

1. What was the purpose of these changes? Why might such changes have been popular among the German people, particularly after the signing of the Versailles Treaty? *Note that the changes in the textbooks, like the flags and swastikas, built nationalism and linked Germany's past glory with support for Nazi power in the present.*

2. What did Rudy think about the way German history had been rewritten in his textbooks? If time allows, examine both the positive and negative aspects of strong nationalistic feeling. Consider ways nationalism helps a nation grow by uniting its people. Then consider the negative consequences intense nationalism might have for minorities within a nation.

3. In what ways was the daily life of Rudy and his family changing? Why do you think merchants agreed to put up signs saying *Aryan Business* or *Aryan Proprietor*? What effect did these signs have on the way people thought about Germans who were Jewish? How did such actions help the Nazis build support for anti-Semitism?

4. What might have happened if all the merchants in a community had agreed not to put such signs in their windows and had taken a stand against this treatment of the Jews? Were the merchants who put signs in their store windows in any way responsible for the growth of anti-Semitism? *Victimization of the Jews continued and grew because there was no strong counter pressure to stop it.*

Distribute **Handout 3C**. Explain that the Anschluss, or union of Austria and Germany that took place in March 1938, was a direct violation of the Treaty of Versailles. Threatened by German military action, Austria's chancellor was forced to resign and appoint an Austrian Nazi party official in his place.

Explain that Trude's schooling ended because Austrian Jews were banned from going to school with other Austrians.

1. What was the first change Trude noticed on her way home from gym class? What did this change indicate? What did Trude notice on her way home that signaled the Anschluss would have a direct impact on Jews?

2. Why did her father favor leaving? Why did her mother oppose it? What difficulties would the family have faced if they had left then? Would staying or leaving have seemed safer in 1935? How did Trude's concerns compare with those of an American teenager at that age?

3. What evidence can you find that laws similar to the Nuremberg laws were passed in Austria after Hitler took over?

4. How did Trude's neighbors respond when they saw her washing the streets? Why do you think none of the neighbors tried to help her? Would the humiliation of Trude have continued if the crowd watching had objected? Were Trude's neighbors responsible in any way for her frightening experience or does all the blame fall on the Austrian Nazis? Give reasons for your opinion.

Ask a student to explain what Kristallnacht was and why it is called the Night of Broken Glass. Distribute **Handout 3D**. Ask volunteers to read Rudy's and Trude's accounts of Kristallnacht aloud to the class. You may want to explain that *denounced* means reported to the police or the Nazis.

1. What stopped the Germans from treating Rudy's family more harshly? What do students think would have happened if they had not seen the picture of Hindenburg or learned of Rudy's father's service in World War I? What happened to the neighbor who helped Rudy's grandmother?

2. How did Trude and her family survive Kristallnacht? What rights or freedoms did Trude's family lose after Kristallnacht?

3. Kristallnacht has been called a turning point in Hitler's treatment of the Jews. Why do think this is? *Kristallnacht stepped up the campaign against the Jews. Up to this point, Jews had been threatened and intimidated. Laws had been passed to exclude them from many aspects of daily life and to deprive them of their civil rights. But Kristallnacht was the first organized act of mass violence against Jewish citizens.*

Distribute **Handout 3E**. As a class, make a list on the board of the restrictions Anne and Bert describe. *Restrictions included riding on a train or subway, driving a car, going to the movies. Emphasize that Dutch Jews faced these restrictions solely because they were born Jewish or had Jewish parents, grandparents, or great-grandparents. Prejudice rather than any wrongdoing by Jews made them subject to these laws.*

Next ask students to imagine that such laws were applied today in their own community to all families with children between the ages of eleven and seventeen. The reasons why these laws apply only to these families is not clear to students. However, they must follow the laws or face serious penalties. Have each student write a paragraph, a letter to a friend, or a diary entry describing how his or her life would suddenly change if faced with such restrictions. Have students describe a typical school day and a weekend day. How would students' after school activities change? How would their relationships with friends and other people who were not subject to these laws change?

Extend

Encourage students to think of periods in American history when citizens have been treated unfairly through government legislation because of prejudice and discrimination. Compare and contrast the Nuremberg Laws with such laws as the Indian Removal Act during the presidency of Andrew Jackson, the black codes and Jim Crow laws during the period following Reconstruction, (Selected items from the black codes and Jim Crow laws can be found in the South Carolina Black History Modules.) and the internment camps for Japanese-Americans during World War II. *Areas for comparison and contrast include purpose or aims of such laws, groups affected by the laws, responses of citizens to such laws, legal repercussions at the time the laws were passed or at a later period, and differences in ways citizens in a democracy and authoritarian society can respond to such laws.*

Provide students with a copy of the Bill of Rights. Have students decide which of the Nuremberg Laws and the laws cited by Anne Frank and Bert Gosschalk would be illegal under the Bill of Rights.

NEWS FROM GERMANY: 1935

New York Herald Tribune
September 16, 1935

The Shame of Nuremburg

By Ralph Barnes

NUREMBURG, Germany, September 15, 1935. Strict new laws depriving German Jews of all the rights of German citizens were decreed by a cheering Reichstag here tonight after an address by Chancellor Adolf Hitler. Tonight's decrees are among the most sweeping measures taken since the Nazis came into power two and a half years ago. Under the new laws, Jews in Germany will be put back abruptly to their position in Europe during the Middle Ages.

The new laws, which go into effect January 1, help to realize the anti-Jewish part of the Nazi program. They are described as "laws for the protection of German blood and German honor." As read before the Reichstag by the president of the legislative body, they are:

1. Marriages between Jews and German citizens are forbidden.
2. Physical contact between Jews and Germans is forbidden.
3. Jews are not permitted to employ in their household German servants under the age of 45.
4. Jews are forbidden to raise the swastika emblem (now the national flag).

Violation of any of the first three laws is punishable by imprisonment at hard labor. Violation of the fourth law is punishable by imprisonment.

Tonight's session of the Reichstag was called unexpectedly by Hitler. All but two or three of the 600 members are Nazi party men. The Reichstag, which is now nothing more than a rubber stamp, was called to order by the president of the Reichstag at 9:00 P.M. After speaking of the three laws, the President asked the Reichstag for unanimous approval. Six hundred men, most of them in brown uniforms, leaped to their feet.

With the anti-Jewish wing of the Nazi party now in power, further anti-Semitic measures are expected to be enacted soon.

RUDY AND THE NUREMBERG LAWS

In the reading below Rudy describes how the Nuremberg Laws affected his family and explains why the family moved from Frankfurt, Germany to the even larger city of Cologne.

In 1936 the Nuremberg Laws decreed that Jews could no longer have a German, an Aryan, of childbearing age in the house. You had to hire a woman of over 45. We had some young girls cleaning the house for us. They had to leave.

The treatment we got in school also changed. We were not permitted to join the youth groups. Our textbooks changed as well. The textbooks no longer agreed with what my parents and my grandparents told us about world history. The new textbooks took a nationalistic slant. They emphasized the Germanic heritage. We did not have the judgement to know that much of what was in our books was false. Its only purpose was to glorify the Germans. We accepted it because, thinking of ourselves as Germans, we felt that we also had been fighting the Romans with the German national hero Herman the Cherusk. We pictured ourselves among the brave German fighters in the Teutonberg Forest, defeating the Roman General Varus and his superior army.

Before long the local Nazi authorities told my father it would be healthier for us if we moved into the larger Jewish community in Cologne. Those that didn't move voluntarily were forced to do so in 1938 by an edict from the Reich, the German government. The law stated that all Jews must leave villages of less than 80,000 or 100,000 and move to larger population centers.

In Cologne, my father was no longer allowed to have his grain business. He took over a small transport business. We had two small pick-up trucks and we did hauling until 1940 when all business activity was forbidden to Jews by the German government.

We began seeing signs in the store windows: swastikas and the words, *Jews Are Not Welcome Here*. People who did not wish to say that on their windows said instead, *Aryan Proprietors* or *Aryan Business*. Most merchants had small flags with swastikas flying in front of their stores.

TRUDE DESCRIBES THE GERMAN TAKEOVER

On March 13, 1938, Austria was annexed by Germany. This event was called the Anschluss (Ann-Sh-Loose), and for some Austrians this new union was cause for celebration. Trude, living in Vienna, describes how it affected her family.

The day Hitler marched in, I was on my way to gym class. I wasn't allowed to go by myself. My parents always had somebody to go with me. The whole city was in an uproar because Austrians were going to vote on whether to be part of Germany or not. I did not see one swastika on the way. I saw signs, armbands, and many different-colored flags for the Communists, the Social Democrats, and other political parties. Everybody was yelling for their party.

A half an hour later when I came out of the class, the city was a sea of swastikas. Every building had a swastika flag. Every policeman pulled out a swastika armband. Everything else was gone. It was such a shock to go in without a swastika showing, and come out to go home and every synagogue was burning. When I got home, my father said, "Our passports are ready, let's go."

My mother said, "Are you crazy? What do you mean let's go? This is where we live. This is where we make our living. This is where our money is. When do we go, and what do we do, and how do we leave everything behind?"

I was going to high school at that time. From that day on I was never called on in class again. Then I had to quit. So at fifteen and a half my education ended. After that things changed very quickly. We had help in the house and she had to leave. Nobody under 45 that wasn't Jewish could work for a Jewish family. Then all the non-Jews who worked for us in our stores had to leave. We had Jewish young people who were our friends helping out in the store. They had nothing else to do.

The first thing that happened to me personally was that Austrian Nazis came to ask me to wash the streets with my mother. We went to a place where the Nazis had painted Stars of David near the offices of Jewish organizations. The Nazis had marked all businesses belonging to Jews . They told us to scrub off the paint.

Many neighborhood people stood watching. I knew a lot of them. I had grown up in that neighborhood. They all spoke to me, but I didn't say very much. I was afraid to say the wrong thing. Then all of a sudden the Austrian Nazis sent away all the other people and kept me there. I was a young girl, fifteen years old. They started surrounding me and touching me. Two German officers came up. They saw what was going on and they broke it up. I was very lucky. I went home and cried for 36 hours. I was very brave while it was going on, but I was very frightened.

TWO VIEWS OF CRYSTAL NIGHT

Crystal Night or Kristallnacht, the Night of Broken Glass as it is sometimes called, began on November 9, 1938. In the readings below two people recall their experiences on this frightening night.

Rudy In Germany

In 1939 Kristallnacht occurred. Overnight my grandmother's house was totally ruined. She was pushed down the stairs into the basement of her house by the Nazis. The Nazis broke the water pipes and my grandmother who was about seventy nearly drowned. A neighbor had to haul her out of the basement. The neighbor was later denounced for helping a Jew.

My family was saved by circumstance of which I was probably the cause. Some time back I had found in a magazine a large picture of Paul von Hindenburg, the field marshall under whom my father had fought in World War I. When the Nazi Storm Troopers burst into our apartment in Cologne, the first thing they saw was this large picture of Hindenburg. It surprised them a little bit. We were all hiding except my father, but I could see where they were standing. They asked my father how the picture came to be on the wall. He said that his son Rudy had pasted it there. My father explained that he was the recipient of a decoration for bravery in the First World War. He told the SS men he had served under Hindenburg in the 65th Rhenish Infantry Regiment for four years and then had been a French prisoner of war not released until 1921.

After hearing this, they decided not to bother us further. They just smashed the front door and warned my father that he and his family should leave Germany as soon as possible. Unfortunately for us, almost all the borders were closed, so we stayed in Cologne.

Trude in Austria

It was Kristallnacht and the Austrian supporters of the Nazis were given a free hand. They could do with the Jews as they wished. My father was still going to work at his store, but it was getting kind of dangerous for us. The Nazis supporters were robbing people. They were coming in and taking everything from Jews that they could. One day just after my father left for work, I got a call from a girlfriend. She said, "Don't let your father leave," and she hung up.

I didn't understand what she meant. All of a sudden my father came back. He said, "I'm lost. This is it. Austrian policemen are downstairs arresting people. I knew the man arresting me; I asked him if I could turn over my keys to the family."

He said, "OK, I'll wait for you."

My mother ran next door. A very elderly Jewish lady and her son were living there. She asked them to let my father hide there. They agreed. So my father went in there. When they came for him, my mother said, "He left this morning."

Then they went next door. They took the woman's son, but she didn't tell them that my father was there.

I went down to the street and called a cab. We all got in. My father hid in the bottom of the cab. The cab driver did not give him away. We went to our store. We went in and locked it from the inside. We stayed in there 28 hours without lights or toilets. Austrian Nazis came and knocked. We didn't move. Outside we heard a lot of shouting. We heard voices, but we didn't know what was going on. They were looking for my father and for a young man who was hiding with us.

We told ghost stories that night to make the time go by, and we slept on the store tables a bit. My girlfriend called us. We had a telephone, and she told us when it was over.

It wasn't that easy to come out because they had put a swastika seal on the keyhole of our store. We could see it when we looked out of the keyhole. If you tore a swastika, it was certain death. It was like defacing something. It was up to me to get us out without breaking the seal. I did it very carefully and gently.

We came back out. We survived that night, but it was a horrendous, horrendous night. A lot of Jewish people disappeared that night. They took away so many.

HOLLAND UNDER THE NAZIS

ANNE FRANK WRITES IN HER DIARY

"SATURDAY, June 20, 1942. The arrival of the Germans was when the sufferings of us Jews really began. Anti-Jewish decrees followed each other in quick succession. We must wear a yellow star. We must hand in our bicycles. We are banned from trams (trains or subways) and forbidden to drive. We are only allowed to do our shopping between three and five o'clock and then only in shops which bear the sign *Jewish shop*. We must be indoors by eight o'clock and cannot even sit in our own gardens after that hour. We are forbidden to visit theaters, cinemas, and other places of entertainment. We may not take part in public sports. Swimming, tennis courts, hockey fields and other sports grounds are all prohibited to us. We may not visit Christians. We must go to Jewish schools, and many more restrictions of a similar kind."

BERT RECALLS RESTRICTIONS

Bert Gosschalk was born in 1920 in a little village called Wihe in Holland. When he was two or three years old, his family moved to the nearby town of Deventer where he went to school and college. He came from a family of five, two brothers and two sisters. All five survived the war.

On May 10, 1940, when I woke up at six o'clock in the morning, I was already behind the German lines. The Germans had run through town, crossed the river, and we were in an occupied country. It came as a surprise. We were now in occupied territory. It took five years to get to liberation.

For the first few months after occupation, the Germans were busy waging and winning a war. They didn't have time yet to start with the civilian population. But gradually after a few months, they started tightening up a little bit at a time. It took a while for us to realize what was happening. First Jews were not permitted in the movie theaters. A little sign said *Jews Not Allowed*. A little while later the Nazi Dutch government started issuing identity cards. If you were Jewish, they put a *J* on it. Later on we were not allowed in restaurants. Then Jewish kids could not go to public schools. Jews could not go to non-Jewish doctors. There was a special curfew for Jews. The regular population could not leave the house after 11 o'clock at night. Jews were not allowed out after 7 o'clock.

Many of these things we could live with. It is only unpleasant, but the bigger things came a little later. First we couldn't have an automobile or a horse and a cart. Then we couldn't have bicycles. All bicycles were taken away. We were not allowed to have a radio. All the radios were confiscated. Money and any bank accounts that we might have or stocks and bonds had to be deposited in a certain bank controlled by the Nazis. Jews could only go to stores between five and six in the evening. This was after everybody else had bought out what was available that day. Then we could buy the wilted lettuce or rotten tomatoes, if there were any.

Jews could not have a job so there was no income. We were all moved. We couldn't live in our own homes anymore. We were told that we had to move to a certain area, a ghetto. We had to start wearing a star on our clothes. Any time we were outside we had to wear a yellow star, the Star of David, with the word *Jew* in it.

One day we heard someting that was very disturbing to all of us. We heard for the first time about Auschiwitz in Poland. That's where the killing was done. That we would be sent there, and that we would share this fate, none of us knew, not even when we were in Auschwitz itself.

Rudy Herz
Myrtle Beach Concentration Camp Survivor

The inability to comprehend evil on such a scale gives evil an advantage. It allows evil to slip away from memory and be forgotten. It must not be forgotten, or it will come back again.

Miriam Chaikin
Author of A Nightmare in History

Overview IV The Holocaust

The term Holocaust comes from a Greek word that means burnt whole or consumed by fire. Between 1939 and 1945, nearly six million Jews died in the Holocaust along with five million non-Jews. Among the non-Jewish groups the Nazis singled out for murder and persecution were the Gypsies, Polish intellectuals, Serbs, resistance fighters of all nations, and German opponents of Nazism. These were not accidental deaths or casualties of war, but planned mass executions. Along with these eleven million human beings, a way of life, an entire culture rich in traditions vanished as well.

Policy of Emigration Abandoned

In the prewar years, Hitler tried to rid Germany of its Jewish population by a series of harsh, discriminatory laws intended to make Jews want to leave Germany. If this failed, he planned forced expulsion. At the time World War II began, many historians argue that the Nazis had not yet devised a plan for the murder of the Jews. Although Hitler had begun setting up concentration camps in 1934 for the persecution of political and religious dissidents, the Final Solution may not have been decided upon until after the invasion of the Soviet Union.

The war enabled the Nazis to apply their racial theories, particularly against the "subhuman" Poles, Slavs,

Gypsies, and Jews. Starting in October 1939, following the invasion of Poland, Heinrich Himmler created a new department of the SS whose purpose was to deal with deportations and emigration. Once groups were categorized as "subhuman," they no longer had to be treated by the normal rules of civilized behavior. Nazi leaders felt justified in making them victims of mass brutalization.

Wansee Conference

In June 1942, Hitler decided to move from a policy of forced emigration to one of annihilation. It became official at a conference held in the Berlin suburb of Wannsee. At the Wannsee Conference, SS officers and other top Nazi leaders learned that a new policy was soon to be put into effect. Instead of forcing Jews to emigrate, Nazi officials would deport them to death camps. A death camp would have facilities designed specifically for mass murder.

The Nazis euphemism for this policy was, evacuation to the East. At the conference, Nazi leaders received instructions for the deportation of Jews from all Nazi-occupied countries to death camps in Poland. Nazi leaders had a two-step plan. Jews were to be gathered at concentration points in cities on or near railroad lines and then taken by train to mass killing centers.

New Technology for Killing

At the beginning of the war, the SS, directed by Heinrich Himmler, had organized mobile killing squads, the Einsatzgruppen, that followed the German armies into occupied Poland and, later, into the Baltic countries. Jews were rounded up in towns and villages and driven to the forests or into the countryside. As soon as they were stripped of their clothes and any possessions, victims were executed by gunfire and buried in huge pits. Fearing this method of execution would be discovered, the Germans abandoned mass shootings and relied, instead, upon specially equipped vans that were used to gas the passengers within.

Death Camps in Poland

While the killing vans did the job, the process itself was slow. The Germans felt a new, faster method had to be found. At first the Nazis experimented with gas chambers at small concentration camps in Germany. But after the Wannsee Conference, orders were given to build death

camps in Poland, easily reachable by direct rail lines from any point in occupied Europe.

Eastern Europe was selected as the site for these camps for two reasons. First, the largest number of Jews lived in Eastern Europe. Second, the non-Jews living in these areas had age-old traditions of anti-Semitism and were unlikely to oppose the activities of the Nazis. In fact, many offered assistance. Starting in 1941, death camps were being built in Poland at Auschwitz, Treblinka, Sobibor, Chelmno, Belzec, and Maidanek.

Jews Forced into Camps

The Germans began to round up Jews throughout Europe. The victims were first put in ghettos and told that, when labor camps were built, they would be resettled in special work areas. In the ghettos, the Germans allowed starvation and deprivation to weaken the captives. Then, whenever the officials in charge decided, a certain number of ghetto residents were ordered to report to rail stations for resettlement "to the East."

Between 1941 and 1945, the Germans built and operated twenty major concentration camps in Germany and Eastern Europe. The concentration camps, including Dachau, Buchenwald, Mauthausen, and Ravensbruck were set up as work camps. Prisoners were worked to death as slave laborers or used in medical experiments conducted by German physicians and university scientists. Scores of other, smaller concentration camps were built to in other areas. These camps tied up men and material in their operation and were a drain on German manpower. This policy did not advance the war effort. However, it showed the strong commitment of the Nazis to the Final Solution.

At first, thinking that life could only be better away from the disease-ridden ghettos, the victims willingly accepted resettlement. In order to avoid panic in the ghettos, the Germans allowed families to travel together to the death camps. Herded into cattlewagons, the families received little water and no food as the trains made the slow trip into Poland.

Deportation to the East

The victims seldom knew what was about to happen to them. Although rumors from the death camps began to filter back into the ghettos after 1942, few Jews

could believe that mass extermination was the final aim of the Germans, a nation many had considered to be the most cultured and advanced in Europe. Even when a number of death camp escapees managed to return to the ghettos and report what they had seen, their accounts were dismissed as wild stories.

Under the resettlement plan, the Nazis first emptied out the major areas of Jewish settlement in Eastern Europe. Poland was first, followed by Czechoslovakia, Bulgaria, Rumania, Yugoslavia, Hungary, and the Soviet Union. As Nazi victories in Western Europe brought even more Jews under Nazi control, victims were brought to these camps from France, Holland, Belgium, and finally, Germany itself. The policy of genocide was in full force in Europe by mid-1943.

Auschwitz is Largest Death Camp

The largest death camp was built west of Krakow in Auschwitz. Beginning in late 1941, Russian prisoners of war and several thousand Jewish prisoners worked nonstop to build the gas chambers and crematoria, as well as hundreds of barracks to house slave laborers. German engineers and architects supervised the construction. Scores of German doctors and medical researchers were given permission to carry out medical experiments on human beings in specially equipped laboratories built on the grounds of the camp.

The camp began accepting large numbers of prisoners in 1942, and was soon operating at full capacity. While the Germans used some prisoners as slave laborers, killing was the major goal of the camp. By mid-1944, when vast numbers of Hungarian Jews began arriving at Auschwitz, 10,000 people or more were murdered daily. Even as the war brought the Soviet armies deep into Eastern Europe after 1944, trains filled with victims continued to arrive in Auschwitz.

The trains, packed with terrified prisoners, arrived in the death camps several times each day. Prisoners were unloaded from the trains by waiting guards. Once they were separated by sex, victims waited in long lines to be checked by an SS doctor who decided who would go to the gas chambers. The young, the healthy, and those with skills needed by camp officials were sent into the camp itself. In

the camp, their heads were shaved and they were herded into overcrowded barracks. Old people, sick people, women with children under fourteen, and all pregnant women were sent to the gas chambers.

Nazis Try to Destroy Evidence of Camps

In late 1944, the Allied armies crossed into Germany and the Soviet forces liberated sections of eastern Poland. Fearful that the secret of the death camps would be discovered, the Germans began destroying them. Treblinka had already been plowed under after a Jewish revolt in August 1943, and Auschwitz was partially taken apart in 1945.

As the Allies approached several of the remaining camps, the killing continued, with nearly a half million victims murdered in 1945 alone. The SS forcibly marched the surviving prisoners from the Polish death camps into Germany, where they remained in concentration camps until they were freed by the Allies. These final death marches killed thousands, and tens of thousands of starving victims were eventually left to die in abandoned German trains.

Hitler Commits Suicide

On April 30, 1945, shortly before he took his own life, Hitler wrote his last political testament. He blamed the war on the Jews. They were, he said, solely responsible for causing the war and their own eventual destruction.

TEACHING LESSON FOUR

Materials

Handout 4A: Rudy In The Ghetto
Handout 4B: Pincus In The Ghetto
Handout 4C: Renee In The Ghetto
Handout 4D: Ben In The Ghetto

Key Terms ghetto, resettlement, Judenrat, deportation

Procedure

Motivate

Read Overview VI and summarize for students. In this lesson students will learn from firsthand accounts by South Carolina survivors about life in the ghettos. Review the definition of a ghetto with the class and make sure students understand that the ghettos created by the Nazis were not like the ghettos the Jews had lived in during the Middle Ages. Medieval ghettos protected Jews and their institutions. Within them, Jews were able to study, pray, and socialize as they pleased.

The ghettos devised by the Germans were a step in the Nazi extermination plan. They were assembly and collection points for Jews. Within the ghettos, Nazi authorities had complete control. In these places people were deliberately starved. Many died of exposure and the epidemics of typhoid and other diseases that spread throughout the ghettos.

Note that the phrase *resettlement to the East* was a euphemism the Germans used for the forced removal of Jews from Western Europe to ghettos in Eastern Europe. Later, it also refered to removal to the death camps.

Develop

Divide the class into four-member cooperative learning groups. Give each member of a group a different handout (**Handouts 4A, 4B, 4C, 4D**) for this lesson. Remind students that the people they are reading about were teen-agers when these events took place. Write the questions below on the board. Have each student in the group use these questions to summarize his or her reading for other group members. Then have the group as a whole compare the four accounts of ghetto life. Explain that group members will have to get information from all four handouts to answer the questions.

1. Who sent the person you have read about to a ghetto? What happened to their personal belongings and household goods when they were forced into the ghetto?
2. Where was the ghetto in your reading located? How did the person get there?
3. What kept Jews from leaving the ghetto? Why was it difficult to escape? *Students often cannot understand why more prisoners of the ghetto didn't attempt to escape. Through discussion, students should recognize that ghetto life deprived its victims of their dignity, their resources, and their health. Many believed this imprisonment was temporary and would end when Germans came to their senses and rejected Nazi rule. The victims were often old or sickly, and most had no other place to go. Even if residents could have escaped, few countries were willing to accept those trying to flee Europe. The United States and the Western European democracies had strict quotas limiting the number of immigrants from Germany and the Eastern European countries.*
4. What rights, if any, did the person you read about have in the ghetto?
5. What were the most serious problems the people in the ghetto faced? How did they get food? What kind of work did they do?
6. What strategies if any did the people you read about use to stay alive and to keep their spirits up?
7. What do you think would be the worst part of ghetto life for you -- loss of home, isolation from friends, lack of privacy, crowding, hunger, or fear of the future?
8. What contact did ghetto residents have with people living outside the ghetto? What can you infer about how non-Jews, living in the communities where ghettos existed, felt about the treatment of the Jews? Why might non-Jews have been reluctant to help Jews in the ghetto? Were the non-Jews in the communities where ghettos existed responsible in any way for loss of the rights of those held captive in the ghettos? *In discussing Question 8, be sure to note that local people, many of whom benefitted from the Jews' removal, failed to protest this clear violation of human rights. This failure allowed the level of violence against Jews escalate.*

When the assignment is completed, have each group choose a spokesperson to present the group's answers to the class. Conclude by pointing out that ghettoization further served to dehumanize the Jews and separate them from non-Jews. This isolation made the Jews seem *foreign* or even *dangerous* to those around them and served to reinforce existing prejudices.

Putting people in ghettos, forcing them to wear the Yellow Star, depriving them of food, medicine, and sanitary facilities were methods of dehumanization. This treatment reinforced stereotypes of Jews as *subhuman* or *inferior*. Making the Jews *less than human* helped anti-Semites justify their treatment of them.

Extend

Examine ways people with strong prejudices attempt to make the victims of their bigotry seem less than human. Techniques range from ethnic and racial jokes and cartoons to segregation and denial of access to economic and educational opportunities. Parallels may be drawn to attitudes and beliefs about African Americans during slavery, and depictions of Chinese Americans in cartoons of California newspapers in the late 1800s.

The following illustration can help students appreciate the crowded conditions in the ghettos. One of the largest ghettos, the Warsaw Ghetto in Poland, was about 1 1/3 square miles in area. Identify an area within your community that is about 1 1/3 square miles. A university campus or a residential neighborhood might be an example. Choose an area students are familiar with. Estimate the number of people living in this area. Then explain that in this area where (use the statistics for your community) live, the Nazis put anywhere from 330,000 to 500,000 people. This is more than the population of Columbia, Charleston, Greenville, and Myrtle Beach combined.

Students can also be asked to imagine what it would be like to have 20 extra people living in their home.

RUDY IN THE GHETTO

When the war began, Rudy and his family were living in Cologne, Germany. In this reading, Rudy describes his family's forced move to the ghetto and their separation from other family members.

On September 1, 1939, the newspaper on the corner proclaimed that Germany was at war with Poland. Three days later Germany was fighting France and England as well. I had just turned fourteen and to me this was all marvelously exciting. There was a small overpass near my house and I saw a German sentry guarding the railroad with bayonet and rifle.

We had many relatives in Cologne. My father had three sisters. My cousins were also there. In 1941 the resettlement orders began coming. All of our relatives were taken away. We were spared to about the beginning of 1942.

On May 30, 1942, Cologne suffered a devastating bombing raid by Allied forces. Around one thousand British and American bombers took part. Cologne turned into a rubble heap.

Two months later we received our notice to report to the railhead with fifty pounds of personal baggage. They had old railroad cars with wooden seats, and we were given one compartment for ourselves. We did not know where we were going. We were nervous, but we were still together. My grandmother was with us. We had my small baby sister with us. We had a baby carriage and food. We had taken some water.

I don't think the train stopped anywhere in Germany for anything: for food, for water, anything. It reached its destination in about three days.

We arrived somewhere in Czechoslovakia. We were told to get out of the railroad car. None of us knew where we were. We got out and started marching. Each of us marched with fifty pounds of baggage. We trudged some five miles to an old fortress where we were met by Czech militia. All of our belongings were inspected for valuables. They were very thorough. Not very many people came through with anything but the bare belongings and some food.

It was still daylight when we passed through the outer gates. We had to pass through a checkpoint. At the other end, families were separated, male and female. My mother with the two youngest children went one way. My father, three brothers, and I went another way. We were sent to an old, two-story house with six or seven rooms. We were assigned a room in which there were already eight men. Several days later we learned that our mother and the two younger children were in a large stone barrack for women.

We did not know where we were until the next day when we saw Czech writing on old stores. We were in Czechoslovakia in the Theresienstadt (Tur-Ray-Zen-Stat) ghetto. Over 60,000 people were crowded into a space that had never housed more than 8,000. By the end of 1944 around 120,000 people were crammed into this ghetto. No privacy whatsoever. We did have our small, assigned space. Our suitcases were there and a few blankets that we put on the floor.

The next morning we were given a ration card for food. A man stood there and clipped our coupons. We were given one cup of coffee, a pat of margarine, two slices of coarse bread, and a teaspoon of marmalade for our breakfast.

After two or three days we were assigned work. All the new male arrivals that were capable had one assignment - grave digger. Because we were young and able to lift a spade, we were marched out to the huge burial grounds. There we dug graves. People, especially the older people, 80 and 90-year-olds, were dying like flies. No food or medical attention. We did this job just long enough to learn the ropes. In the ghetto we learned the ropes very fast. You had to know what to do and where to trade what for what.

Then I found out about a separate building within the ghetto were young people ages 6 to 18 lived and worked. The work was less horrible than our first job. I was able to get into this building with my brothers. My father did not go with us. My mother was still in a barracks for women, with the smaller children.

We made the best of our new life. Books were smuggled in to us by Czechoslovakian Jews newly arrived in the ghetto. We had sort of a library. But we were very much restricted in what we could do. We thought that now that we were in the ghetto we would no longer have to wear the yellow star as we had been forced to do in Germany. But no, even in the ghetto with only Jews around, we still had to wear that hateful yellow star.

PINCUS IN THE GHETTO

Pincus Kolender was fourteen years old when his family was forced to move to the Bochnia ghetto. Unlike some other families, his family was not required to move to another city because the ghetto was in his hometown. Bochnia was one of Poland's larger cities. In this reading he describes his life in the ghetto.

In 1940 they put us in a ghetto. It was a small area with thousands of people -- just three or four blocks -- so it was very crowded. Jews were brought to Bochnia from surrounding areas. It was the main ghetto. We didn't have to move because where we lived was already in the ghetto. But Jews who lived in other parts of the city had to move into the ghetto. There were not enough apartments for everyone. Whole families were put in one room. People lived ten or fifteen to a room.

In the ghetto, males from 15 to 55 years old were ordered into forced labor. The Germans came for us in trucks at six in the morning. We had to build highways, dig ditches, and do all kinds of hard labor, but at least we came back in the evenings to our homes.

The Jewish police were our guards inside the ghetto. At work, we had Germans civilians guarding us. At that time there was no military just civilians watching us. We were under guard. In the ghetto there was constant fear. We knew something more was going to happen, but we were trapped. There was nowhere to go. The ghetto was sealed. To go out into a Gentile or Aryan neighborhood, you had to have a pass or go with a policeman. Polish police were outside watching the ghetto. If they caught you without any identification, without any passport or papers, you were shot on the spot.

Food, medicine and supplies were smuggled in at night. That's the only way we got food. We paid a high price for that food. A lot of people went out at night to buy food from the Polish farmers. If anybody was caught, they were shot.

In the ghetto our religious services had to be held secretly. We still went to synagogue. Not in a real synagogue but in homes. It was forbidden to assemble. No more than six or eight people could be together. We had services morning and evening. We always had a lookout to watch for the Germans. When we heard some coming, everybody dispersed so they wouldn't see us. I lived in the ghetto from 1940 to 1942.

RENEE IN THE GHETTO

Renee Kolender was born in Poland in 1922 in a town called Kozenice (Co-Za-Nee-Cha) about 90 kilometers from Warsaw. She had two brothers. Her father was an accountant who worked in the town's only bank before the war started. She was seventeen when her family was put in the Kozenice ghetto.

The first thing the Nazis did in the ghetto was to form a Judenrat (U-Den-Rot) which means a Jewish council or committee. The Germans told the council what they wanted and its members carried out their orders. SS officers would tell them we need so many thousands of *zlotys*, the Polish currency. This money had to be collected from the people in the ghetto. Another job of the committee was to supply men for Nazi work projects. Later the SS came to our houses and picked up young men right off the streets. They put them to work digging ditches and cleaning the streets and apartments of Germans. They did all kinds of hard, physical labor. Next younger girls and boys had to go to work also. They picked us up in the morning and brought us back at night.

At this time, my school ended too -- end of everything. We had to move from our apartment to my grandparents' house. Their house was in the part of town where the ghetto was formed. The Nazis also brought a lot of people to Kozenice from smaller towns all around. Apartments were impossible to get. We were lucky. We stayed with my grandparents.

We lived from day to day. There were no paying jobs. Nobody could work. We had nothing to do, nothing. Within the ghetto, we formed a committee to help the poor. A lot of people that came to the ghetto were very poor. Somebody was always at the door crying for food. The poor couldn't feed their children. Twice a day, some of us mixed formulas and gave it to the poor children. But it wasn't enough. The children ate potato and onion peelings from the trash. They ate anything they could get. Children were the first victims. After a while they closed the ghetto to outsiders and kept us inside. We couldn't get out, and even inside the ghetto there was a curfew.

One day, my father was warned by friends in the ghetto to get out of town because the SS were going to arrest him. We had an aunt in Warsaw, so my father and I went to Warsaw. My mother and my brothers stayed at home. Shortly after we arrived, my aunt was warned that she had three weeks to get out of her apartment and move to the Warsaw ghetto.

We went out with my aunt one afternoon to rent an apartment in the section where the ghetto was going to be. When we came back to my aunt's apartment, we couldn't get in. Whatever we had on was ours, and that was it. We had to move to the Warsaw ghetto. At that time the Warsaw ghetto was still open. We could stay outside until 6:00 P.M. A few weeks later, however, the Judenrat spread the word that the Warsaw ghetto would soon be closed. So my father and I came back to Kozenice.

My family stayed in the Kozenice ghetto until 1941. We didn't starve, but whatever we had we sold to buy potatoes and bread. My father sold his gold watch. Anyone who had a piece of silver, sold it. Polish people were eager to buy it because we had to sell it so cheaply.

BEN IN THE GHETTO

Ben Stern was born in 1924 in Kielce (Kel-Sa), Poland. He was the youngest of four children. When he was six years old, his family moved to Lodz (Ludge), the second largest city in Poland. He lived there until the age of fifteen when the war broke out. In this reading he tells about his first experiences with the Nazis and his life in the ghetto. His story begins in 1939 shortly after the Germans had occupied Poland.

All Jews in Lodz were told to wear the yellow stars on the front and back of their clothes. Regardless of what we wore, we had to wear a Star of David. If we walked on the sidewalk, we had to step down onto the street if a German walked on the same sidewalk. Otherwise we would have been hit.

At the end of 1939 we moved back to Kielce, the town where I was born. We still lived in our apartment, and we were all together. It wasn't so bad there until 1940 when they formed the ghetto. Life in the ghetto was bad. Bad because you couldn't get any food. Food was rationed. Because I was blond and not easily identified as a Jew, my parents sent me out of the ghetto. Even though it was guarded, I could smuggle myself out to buy a couple of loaves of bread. I hid it in my pants. I didn't use any money. I traded articles of clothing, linens and towels, for potatoes and bread until I was caught.

The ghetto was policed by Jews and by some German soldiers. They were the watchmen over the ghetto. The ghetto was encircled with barbed wire. On the day I got caught, I was returning to the ghetto. I had just picked up the barbed wire and stooped down to crawl under. All of a sudden I tore my pants and some potatoes fell out. A policeman was standing there with an SS soldier, and they saw me. I was beaten and they took away all the food. They told me if it happened again, I'd be hanged. I went back home and told my mother, "I'm not going out because I'm scared to death."

About six months after the ghetto was formed, I was taken to a forced labor camp called Henrykow. That was the last time I saw my parents. In 1943 there was the deportation. They dissolved the ghettos and took everybody away.

TEACHING LESSON FIVE

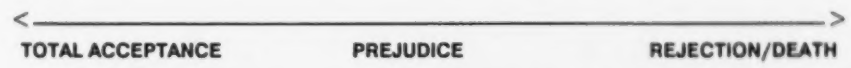
Materials

Handout 5A: Rudy At Auschwitz
Handout 5B: Ben At Auschwitz
Handout 5C: Pincus At Auschwitz
Handout 5D: Renee In A Work Camp
Handout 5E: Bluma In A Concentration Camp

Key Terms Auschwitz, concentration camp, killing center, barracks

Procedure

Motivate Draw a continuum like this on the chalkboard:



Explain that the term **Total Acceptance** describes a society in which the poorest, least powerful people and the highest, most powerful people in the society are all subject to the same laws. In such a society the civil and human rights of all individuals are equally respected. At the other end of the continuum, the term **Total Rejection** describes a society in which the state is all-powerful and individuals have no rights. The midpoint on this line is **Prejudice**, where the rights of minorities begin to suffer.

Have volunteers draw X's at the points on the line where, in the 1990s, they would put their own community, South Carolina or the United States. As a variation on this, lesson allow all the students to make a human continuum by standing in front of the three terms, **Total Acceptance**, **Prejudice**, or **Rejection/Death**, either written on the board or on construction paper taped to a wall or board. Or have the students work together in groups to reach a consensus conclusion. One student from the group can stand to create the human continuum or place the group's X on the board. Have students give reasons for their or their groups' choices.

Develop Then focus on Germany in the late 1930s and early 1940s. Have volunteers locate on the continuum where such actions as the Nuremberg Laws, Kristallnacht, and ghettoization of the Jews fall on the continuum. Emphasize that Hitler's treatment of the Jews was not an abrupt move from protection of human rights by the government to genocide. It was a steady progression from laws limiting civil rights, to ghettos, to the Final Solution, a plan for the complete annihilation of the Jewish people. Along the way, the Nazis skillfully built popular support by playing on existing fears or hatred of Jews.

In Poland and other parts of Eastern Europe, the Nazis could count on age old anti-Semitic feelings. Nazi propaganda was used to justify mass murders of the Jews with claims that the Jews were a threat to national security, that the extermination of the Jewish race would preserve the racial purity of the Aryan race or claims that the Jews were criminals who threatened public safety.

Although this lesson focuses on how the Nazis carried out mass murders, discussion should also focus on why the Germans were able to carry out this program which required enormous manpower and cooperation from local populations.

Divide the class into five groups. Give each group a different handout. Before starting, have each group locate the places named in its readings on a map of Europe. If a detailed map is not available, you may want to look at the maps in Martin Gilbert's *The Macmillan Atlas of the Holocaust*, available in many public and college libraries.

Next, have groups read and prepare a group reaction statement expressing their feelings about what they have read. The reaction statement might take the form of a poem, picture, or an audio or video sound or sight collage using passages from the readings. Encourage students to be creative in their responses. After all groups have shared their reaction statements with the class, use the following questions to compare handouts:

1. What part did Auschwitz and other concentration camps play in Hitler's Final Solution?
2. What evidence can you find that the Nazis tried to hide what they were doing at these camps from both the prisoners and the outside world? Why do you think they tried to hide their actions?
3. What kept most people from trying to escape from the trains going to the camps? From the camps? How successful do you think escape attempts were?
4. Why do you think there was *the selection*? When did it take place? What was one punishment for hiding food?
5. What parts of this experience seemed to be most unbearable for the survivors whose testimonies you have read? What parts do you think would be most terrible for you? Other members of your family?

6. In his testimony about life in the death camp, Pincus said, "To survive in Auschwitz, you had to get a break." What did he mean? What was his break? What helped some of the other victims survive? *Among the things students might mention, are personal courage, the help of others, religious faith, resourcefulness or cleverness, determination to survive, luck, or the ending of the war. In the case of Bluma, having her sister to care for helped her survive.*

7. In what ways were the experiences of the people you have read about alike? *Students might suggest that all of these people had lost their homes, jobs, personal possessions, their identity, and all control of their lives. They all lived in fear and uncertainty, but tried, in accordance with their abilities, to react in a way that would help them survive.*

Extend

In 1992, newspaper and news magazine accounts of events in the former Yugoslavian republic of Serbia suggested parallels between Serbian treatment of Muslim minorities in that country and Germany's treatment of the Jews. Have several volunteers read and report to the class on these more recent events.

After students' reports, discuss reasons for the comparisons and compare and contrast the response of the international community to these two events.

RUDY AT AUSCHWITZ

Rudy and his family stayed in the Theresiendstadt ghetto for almost two years. Then in 1944, they were told to prepare to move. In the selection below, Rudy describes what happened next.

In March or April, 1944, we got the dreaded notice that we had been selected for resettlement farther east. The train cars they took us in were actually cattle cars. We entered the cars and sat on our baggage. There was not very much room between us and the roof of the cattle car. Our car had from 80 to 100 people in it so it was quite crowded. We were sitting tight on tight. We had some water and some food but no comfort whatsoever. The cars were sealed. We could not open them from the inside. The windows were small, open rectangles. Perhaps we could have jumped off the train and run into the countryside, but we did not know if anyone on the outside would help us. We thought most civilians would probably turn us in. We could not speak the Czech language. It seemed better to go along with the SS and do what they wanted. By that time the war had been going on four or five years. We thought the end might be in sight and we would be liberated.

Our train left the ghetto at six o'clock in the evening. At night as we traveled, we heard gun shots. We did not know why these shots were fired. After the war, I learned the SS troops were on the roofs of the cattle cars shooting past the windows to discourage people from sticking their heads out. The train was moving at a fairly great speed. We did not know what country we were going through. There was no stopping.

At four o'clock the next afternoon, we arrived in Auschwitz (Ow-Switch) in Poland. When the train stopped, we again thought of trying to escape. But we knew that in Germany most Germans would turn us over to the local authorities for a reward of money or food. We had no way of knowing if the Poles would be any different. Someone would have to hide us or bring us food. We had no money to pay for our keep. So in the end, to keep our family together, we dropped any plans of attempting to escape.

The doors of the cattle car were yanked opened. The first thing we heard was shouts of, "Out, as soon as you can, out. Your belongings you leave there!" Despite this we grabbed what we could and assembled outside. Before us stood an immense rectangle of land surrounded by electrically-charged barbed wire. This was the Auschwitz death camp.

We were assembled in long rows and marched between the troops of the SS special death-head division into the camp. We were marched up and down a broad avenue for foue or five hours between posts of barbed wire with a huge sign, *EXTREME DANGER, HIGH VOLTAGE ELECTRICAL WIRES*. We saw guard towers high above us. We saw men with machine guns inside them, but even then we did not know that we were in a death camp. Back and forth and back and forth, they just kept us in motion. As it got closer to one o'clock in the morning, we were more and more desperate. You could hear more and more cries for food.

Finally they set out large boxes. Everybody had to put in their valuables. Women and men were forced to strip off their wedding rings and hand over their prized possessions like lockets of relatives no longer there. Whatever we had, we lost. Those who did not give up their possessions willingly or quickly were beaten. Then we were separated into male and female groups and walked to what they called the B camp of Auschwitz. The women's camp was separated from the men's camp by a wide road. There were about 24 barracks for men and the same number for women.

The men in charge were called barracks' elders or capos. They were German criminals taken from German prisons and sent to oversee the people in the barracks. They made us walk by a crate again and put in our valuables. The only thing I had that they wanted was a leather jacket. I told my father that I regretted having to give my jacket. He said, "Child, if we ever get out of here, I'll buy you ten of these."

The bunks we slept in were in three tiers, lower, middle, and upper. The mattress was just burlap filled with straw. We had not eaten at that time, and we were not to get anything to eat until the next morning.

The Daily Routine at Auschwitz

In the morning we got metal cups and spoons. We were each given two slices of bread and sometimes a pat of margarine or a little bit of marmalade. The coffee was toasted acorns ground up. It tasted terrible. The midday meal was potato soup with maybe a little bit of meat. Potatoes were the main ingredient and the kind of beets you normally feed to cattle. We were already hungry in the Theresienstadt ghetto because we did not get enough to eat. In Auschwitz we were beginning to starve. In the evening we got another slice of bread, some coffee, no marmalade, no butter, no nothing.

Every morning we had the counting of the prisoners. We were arranged in groups of five with just small distances between us. The SS trooper would come by and start counting one, two, three, four, five. If he miscounted, he went over it again. Sometimes we stood there two hours. I kept wondering why none of us tried to overpower this lone guard who had just a small pistol. But what could we have done? There were guardposts on either end and high tension wires in between. We would all have been killed.

We did not know that Auschwitz was an extermination camp or that we could be put to death. We did know that there was always this sickly sweet smell in the air. We saw a large chimney belching smoke 24 hours a day. We saw German military ambulances with the Red Cross symbol on them going back and forth. The Germans had painted the symbol on the vehicles to hide their true purposes from the camp prisoners and from overflying airplanes. Much later we found out these ambulances were carrying military personnel or cyanide poison gas cannisters for use in the gas chambers.

We made the best we could of the situation. My younger brother had hidden a book by the German poet Goethe. We read it twice. We read it three times. We memorized it. We quoted from it. We had a deck of cards. We played card games. There wasn't anything else we could do. Eventually my brother got a job laying a stone road. They gave him a half a portion of food more. But the work was excruciating.

Nothing grew in Auschwitz. There was not a bird, not a living thing, no grass or anything. A drainage ditch ran through the B camp. Daily the SS guards sent prisoners from other camps to lay sod along the banks of this ditch. We were desperate for food. My mother remembered seeing in our small village the geese eating the wild grasses. She knew there were plants growing in the sod that we could eat. She gathered them and whenever we could we ate them. We were starving. We were dreaming of food. We were talking about food. We had not had enough to eat for three or four months already. Yet we hoped in 1944 that the end of the war was in sight.

At Auschwitz people died of huger because they had come to the camps already weakened. The people who had died were thrown or stacked at the very end of the barracks row underneath the watchtower. They were stacked like cordwood, naked, without dignity. Nobody to close their eyes. They were stacked four feet high. Every twenty-four hours a cart came. People were simply grabbed by the hand and foot and tossed on there. We knew they were taken to the crematory to be incinerated, but we still had no knowledge of the gas chambers and that people were killed or gassed in such numbers as they were.

BEN AT AUSCHWITZ

Ben Stern spent six months in the Kielce ghetto and then was taken to a forced labor camp called Henrykow. In 1943 the Kielce ghetto was disbanded and the people in it sent to concentration camps. In this reading, Ben recalls his experiences in the Auschwitz (Ow-Switch) concentration in Poland.

I'd heard rumors that Jews were going to Auschwitz. But I didn't know what Auschwitz meant. I didn't know what "extermination camp" meant. People told me, but I couldn't imagine or understand it. We were rounded up and packed into cattle cars like sardines. We could not move our arms or legs. We traveled for two days -- day and night. The heat was unbearable. Then one morning at dawn, we looked through the cracks in the cattle car. I saw the name Auschwitz or *Oswiecim* in Polish. I was paralyzed. I got numb. I didn't feel anything. When daylight came, they slid the car door open. All we heard was, "*Raus, raus*, get out of here, get out of here!" I had to crawl over people who had died from the heat and from lack of food and water.

When they opened the doors to the cattle car, we jumped off as quickly as we could because we were under orders. SS men with the skulls on their hats and collars stood in front of us stretched out at intervals about every ten feet. The SS officer in charge stood with his German shepherd. The officer had one foot propped up on a little stool. We lined up and filed by him. Right there the selection took place. As each person passed by him, he pointed left or right. The thumb left and right was your destiny. The people sent to the left went to the gas chambers, and we went to the right.

They told us we were going to be given some new clothing, but before that, we were sent into the showers. Luckily, when we turned the faucets we saw water instead of gas. We started washing ourselves. We got out and stood there. We were deloused because we had lice. One guard stood there putting some kind of a chemical on our heads. Another put it under our arms. A third one shaved our heads.

Then we were given some prisoner's uniforms, very similar to the uniforms a prison chain gang used to wear here. We got wooden shoes. We didn't get the sizes we normally wore. We had to make do with what we got. Then we were lined up again in single file and tattooed on the forearm. My number was B-3348.

We were marched to a barracks in Birkenau (Beer-Ken-Now). Birkenau was a part of Auschwitz. Above the entrance was an arch with an inscription which said in German, *Work Makes Men Free*, pretending that this was a work camp. There were two rows of barracks with a wide street between them. In front of us was a crematorium and gas chambers. We smelled the flesh of human bodies burning. We couldn't mistake that smell for anything else.

The Daily Routine

Every day we were awakened by a German prisoner who served as the block or barrack captain. He woke us at 5:00 or 5:30 each morning. We slept in beds stacked three high and about three feet wide and three feet long. We laid on straw. We were told to get out of the barracks as fast as we could. We lined up and everybody was counted. Then we stood there and did absolutely nothing for quite a while.

We got a little soup at lunch time, around twelve or one o'clock. We got soup or just plain warm water in a metal tin like a mess kit. It wasn't hot. We each had a spoon, and we were fishing all the time in the soup to see if there was anything in it to eat. Unfortunately we could never find anything in there. In the evening we got a slice of bread about a quarter of an inch thick. On Sunday we got something with the bread like a tiny piece of margarine and a slice of salami.

Sometimes I was too sick to eat my soup, but I treasured it so much that I hid that little soup behind my bunk. One day when there was an inspection, the guards found the soup I was hiding. We weren't supposed to have any soup in the barracks. They took me outside and beat me. I passed out after three blows. A friend gave me coffee. He saved my life because I felt so sick I couldn't even move. With the coffee I was able to stand up when the camp officials came into the barracks for the next inspection. Anybody who couldn't move from his bed was taken away.

During the day sometimes, German guards on trucks ran back and forth telling prisoners to jump on. One time I was taken to do a little work carrying steel beams. It was winter time, very cold. Fifteen or twenty guys were lifting each side of the beam because it was a wide beam. Eventually they told us to place it somewhere. But when we tried we couldn't tear away our hands from the steel because they were frozen to the beam. The skin came off and started bleeding. They didn't permit us to put any kind of cloth over our hands. We had to carry it bare. The next day we put this same beam back in the original spot.

We stayed there until the end of 1944 when the Russians started pushing the Germans from the eastern front back to the west. The SS loaded us into cattle cars and took us to a forced labor camp in western Germany called Sachsenhausen. There was no crematorium, so it was by far a better feeling. I was there about a month or six weeks.

At the end of 1944 I was moved again. This time I went south to a German concentration camp called Dachau (Dock-ow) closer to the Austrian border. By this time I was just a skeleton. Shortly after I arrived, camp officials decided it was time to leave. We could hear the machine guns and the heavy artillery booming and they told us to march. The Allies were getting closer. I marched for about five kilometers to Allach which was a tiny little camp. Then I fell. I couldn't walk anymore. The rest of them continued walking. The Germans killed all the people who kept walking. That was the death march. I survived because I could not walk.

PINCUS AT AUSCHWITZ

In 1942 Pincus and his brother were taken from the Bochnia ghetto where they had lived for around two years to the Auschwitz (Ow-Switch) concentration camp in Poland.

When we left the ghetto, they put us on cattle trains. They packed 100 to 120 people into a sealed car. There was no food on the train. Fortunately it took us only about two days to get to the concentration camp. Train from places farther east or south, like Greece, sometimes took ten days. Many of the people on these trains did not survive the trip.

When we got to Auschwitz, we had to undress completely and line up before the gate. We had to line up in fives. A Nazi officer was pointing left, right, right, left. I was fortunate. I went to the right. The ones to the left went to the crematorium. The ones to the right went into the camp.

It was dark, but I could see the people to the left were mostly elderly or young children, so I realized that we were going into the camp. Inside the camp first they shaved our hair. We were stark naked and they tattooed us. I am 161253. They gave us cold showers. It was November. Bitter cold. Then they put us in striped uniforms and took us into Birkenau (Beer-Kin-Now), the killing center at Auschwitz. I was fortunate. After I had been there four weeks, they picked several hundred men to go to Bunno, another part of Auschwitz. It was a labor camp and they gave us a little better food. The barracks were a little nicer. There were about 300 or 400 men to a barrack. We had double or triple bunks. The bunks were actually single beds, but two people had to sleep on one bunk.

The capos woke us at five o'clock each morning. The capos were prisoners who were in charge of the barracks and the work groups. They were mostly Germans, Poles, and some Jews. The Nazis assigned them to guard us. In the morning they gave us one piece of bread mixed with sawdust to eat. We also got a piece of margarine and a cup of coffee. It was not real coffee. We had to work until the evening. In the evening we got soup. If we were fortunate, we might sometimes find a few potatoes and a piece of meat in the liquid. Most of the time it was just hot water and a few potatoes. For that we had to work 9 or 10 hours a day. When we first came there, we worked unloading gravel and coal from trains. If you didn't finish your assigned task, you got a beating.

The first few months I thought I wouldn't make it. For me at Auschwitz the worst enemy was the cold. It was bitter cold. There was also hunger and there were the beatings. But the worse thing was the cold. I had one striped jacket, no sweater, just an undershirt and a thin, striped coat. We worked outside when it was often 10 to 15 below zero. People just froze to death.

The hunger was also terrible. We used to search for a potato peel and fight over it. We were constantly, 24 hours a day, always hungry. We would think about food and dream about it.

To survive in Auschwitz you had to get a break. My break came when I met a friend of mine from my hometown. He gave me the name of a man who had been in Auschwitz for a long time and was a good friend of my family. At Auschwitz, he supervised other inmates. I went to see him and asked if he could give my brother and me different jobs. Lucky for me, he gave us work making metal cabinets. Our job was to carry things. We were not cabinet makers, but we did the lifting. It was indoors. I don't think I could have survived the winter doing more outdoor work. I think he saved my life.

Every few months we had what they called a selection. They came into the barracks and picked out the people who looked very skinny and couldn't work anymore. They looked you over, and if they didn't see much fat on you, they put down your number. The next morning they came with trucks, picked up these people and put them right in the crematorium. It was heartbreaking.

In January, 1945, the Russian offensive started. When the Russians came close to Auschwitz, the Germans took us from the camp and marched us west away from the approaching army. They moved us out in a dead march. We marched a whole night to the Polish city of Gleiwitz, about 70 miles away. My brother kept saying to me, "Let's escape." I kept telling him that this was not the time because I knew we were still in German territory.

I said, "Where are you going to hide? The population, they are not friendly." But he wouldn't listen. Suddenly I didn't see him anymore. Since then I lost him. I was with him the whole time in Auschwitz.

They put us on a cattle train in Gleiwitz and took us to Germany. It took 10 days. They packed us about 150 people to a car with no food. Fortunately for us the cars were open. Everybody had eating utensils. I had a string. At night while the German guards were sleeping, we attached the string to a plate and scooped up snow. That kept us alive. You can live without bread for a long time but not without water. Finally we got to Nordhausen, a large German concentration camp. We were there about 10 days, and then they sent us to a camp called Dora in the mountains. The Germans were making V2 missiles there. We did hard labor, digging tunnels into the mountains. We worked there from the end of January until April, 1945.

RENEE IN A WORK CAMP

In 1941 Renee was taken from the Kozenice ghetto to a labor camp in a Polish town called Skarzysko (Scar-Jess-Ko). In this camp, the men and women were separated. Renee worked in an ammunition factory. She and her mother stayed in this camp for three years. They were able to keep Renee's younger brother with them. Next they were sent to the Polish city of Czestochowa (Chest-Ta-Hoe-Va). In this reading she tells about her life there.

In 1944 when the Russians started coming into Poland, the Nazis moved the ammunition factory I was working in to a camp in a Polish city farther from the Russian front and closer to Germany. The factory made parts for machines that made bullets. I worked on one of these machines. The type of work I did was one of the things that saved me. I was not a very strong person, physically. If I had been forced to work fourteen or fifteen15 hours a day, I would never have lived through it. But they picked me to do a job that was very precise, and I was not allowed to work more than eight hours a day.

We had to be at work at seven o'clock in the morning. But we came out of the barracks at five o'clock because they began the roll call then. They were counting and counting and counting. We had to stand in the snow for hours. If one person was missing, they started the count over from the beginning. We didn't sleep in beds. They had bunk beds, three rows high. The beds were just boards with straw on them.

We had soup twice a day. They gave us some dried turnip cooked in water and once a day a slice of bread. We'd get a small loaf of bread for ten people. How can you slice ten slices exactly to the crumb? Maybe once a week a little pat of margarine. That was it -- lunch, dinner, and breakfast.

To survive we had to look presentable. At the time we didn't have any clothes except what we wore. But we tried to have our hair combed and put a little bit of lipstick on because if you looked bad or tired, that was the end of us. In the morning when we came out, they counted each person and looked at our faces. If you didn't look good, out you went. We never saw those people again.

We had to wash our hair to keep it looking clean, but we didn't have any hot water so we washed it with warm coffee. If we had to wash our hair, we didn't drink the coffee. We saved it. We washed our hair because if our hair was not clean, they cut it off. In the camp we had a wash room. We didn't bathe there. We could just brush our teeth and wash our faces and a little of our bodies. They took us to a shower once a month.

As a part of my job, I used a crayon to measure the openings in the machine in which the bullets were made. I wore cotton gloves for this work. We received new gloves every day, so I was able to make a little collar out of the old gloves. I pinned it on my dress, combed my hair, and used the crayon for lipstick.

The only time we were happy is when we had to go to the bomb shelter when the Allies were bombing. The Germans were petrified, but we had nothing to lose. Anything would be better than what we had.

BLUMA IN A CONCENTRATION CAMP

Bluma Goldberg was born in Poland in a small town called Pinczow (Pin-Shawv). When the Nazis invaded her town in 1939, they set fire to most of it. Bluma's house was destroyed and the family moved in with an uncle. In 1942, the family heard rumors that the Germans were rounding up all the Jewish people. Bluma and her sister spent several months hiding in the dense forests near their village. After learning that someone had informed on them to the Nazis, they decided to turn themselves in to Nazi authorities. They agreed to go to a labor camp where the sisters spent the next two years working in a factory where bullets were made. In 1944, as the Germans began to lose the war and the Russians moved toward Germany from the east, Bluma and her sister along with the other prisoners working in the factory were moved to a city closer to Germany. Here they continued to work twelve-hour shifts, seven days a week. Three months later they were moved again to the Bergen-Belsen (Burg-In Bell-Sen) concentration camp in Germany. In this passage, Bluma describes her life there.

> One day the Germans put all the camp inmates on trains. The Russians were coming closer, so they decided to take us to Germany. We had no idea where we were going. When we arrived in Bergen-Belsen, they stripped us of all of our personal belongings. They gave each of us prison clothes. They consisted of a striped dress, shoes, and socks. They didn't care if the clothes were too short or too big or too long. Any jewelry that we had was taken away from us. They took us to the barracks. These barracks were just empty rooms. There were about forty girls in one room. It was winter and very cold. There was no water and no bathrooms.
>
> Every morning they got us up at five o'clock and they counted us. After this roll call, they gave us a cup of coffee. For lunch they gave us watery potato soup made of potato peels and a piece of black bread. In the evening, we received only a cup of black coffee.
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> In Bergen-Belsen diseases spread quickly; many people became sick with typhoid fever. Some people just went crazy. They started talking to themselves. They walked back and forth. The Nazis just wanted people to die there from hunger and disease.

The only work we had was to carry a pile of junk from one end of the place to another. We all lost a lot of weight. We were there for three months and if we had been there for another three months, I don't think anybody would have survived. We had lice all over us. There was no way I could get rid of them. I cried a lot. I didn't want to live any more -- the cold, hunger, and disease.

One day we got lucky again. A German military commission came. They were looking for workers for an airplane factory. They looked us over as we went by. Some were told to go right and the others to go left. I was lucky. I went right and finally my sister also went right. They took us out of Bergen-Belsen and we went to Burgau. They made airplanes there. My job was painting the number on the airplane. It was much better there than at Bergen-Belsen.

TEACHING LESSON SIX

Materials **Transparency 6A: Concentration Camps And Killing Centers**
Transparency 6B: Holocaust Deaths

Key Terms concentration camp, killing centers, Final Solution

Procedure

Motivate This activity has two purposes. It familiarizes students with the area in which the Holocaust took place and illustrates through map study the total commitment of the Nazis to the Final Solution. As the Nazis began losing the war, trains, transports, and manpower were desperately needed for the German war effort. Despite the economic and military costs of doing so, the Nazis continued to use these resources in the effort to murder Jews.

Before displaying these maps, make a transparency of each one. Display the **Transparency 6A** on an overhead projector, covering the key to the map with a notecard. Ask students what area of the world is shown on the map. (*Central and Eastern Europe*) Have students make guesses about what the symbols on the map might represent. With the map key still covered, have students name the countries in which the swastikas are found and the country in which the skull and crossbones symbols are located (*Poland*). Encourage students to again make guesses about what these symbols, based on their locations, might represent. Uncover the key. Make sure students understand that a death camp or killing center was specifically designed for mass murder.

Develop Use the following questions to help students think critically about the information on the map:

1. Why do you think Poland was chosen as the site for the death camps? *Students should recognize that the Nazis chose an area that was far from Western Europe. They wanted a place where their activities were less likely to be observed and had many rural and isolated areas. In addition, a strong tradition of anti-Semitism had long existed in Eastern Europe, particularly in Poland. The Germans were assured of the cooperation or at least the indifference of the local people.*

Before the Holocaust, Poland had the largest Jewish community of any European nation occupied by the Nazis. About 3.3 million Jews lived there. They made up around 10 percent of the population. By war's end, more than 90 percent of Poland's Jews had been killed by the Nazis.

In prewar Poland, as in much of Eastern Europe, official government policies of anti-Semitism prevented Jews from raising their standard of living. Only a very small percentage of the Jewish population were professionals or landowners. Most were small traders, craftspeople, or laborers.

Next, overlay Transparency 6B on Transparency 6A. Explain that this map shows the numbers of Jews killed by the Nazis in each country. Ask:

1. What countries lost the largest numbers of people? *Poland, Estonia, Latvia, Lithuania, Germany/Austria lost the largest number of people. In these countries 90 percent of the Jewish population were killed.*

2. Which countries lost the fewest people? (*Italy, Denmark, Finland*). *Italy, Germany's partner in the war, had fewer of its Jewish citizens killed than many Nazi-occupied countries whose governments had opposed the Nazis.*

3. Why do you think railroads were important to the Final Solution? *As the map indicates, the transport of captives from all parts of Europe to Poland was a massive undertaking for the Germans. It required transport trains or trucks, military personnel, and supplies.*

4. For what else were trains, trucks, and manpower needed at this time? *They were needed to fight the war against the Allies,*

5. What do these maps suggest about the importance of the Final Solution to Hitler and the Nazis? Why were the Germans willing to risk undermining the war effort? *The Nazis considered the Final Solution as important as winning the war.*

Trains moved Jews to kiling centers while troops for the front lines were shunted onto sidings. Even when the military situation worsened and the Germans were clearly losing the war, the mass murders continued. As trains and other transports became scarce, victims were force-marched to the death camps. War plans could be changed, but not the plans for the Final Solution.

Extend

Have students report on why such countries as Denmark and Italy were able to save so many of their citizens. In many countries local people did not have the same hatred of the Jews the Nazis did. When anti-Semitism became the official policy of the Italian Fascist party, the party lost supporters.

Although the Italians did, at the urging of the Germans, pass discriminatory laws against Italian Jews, Mussolini's government refused to take part in the efforts to exterminate the Jews and consistently refused to deport Jewish residents. Jews in occupied Yugoslavia, France, and Greece were protected from deportation by Italian officials..

When, however, the Germans overthrew the Italian government in 1943, Italian Jews, and Jews under their protection in occupied areas, were sent to the killing centers.

Concentration Camps and Killing Centers

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Holocaust Deaths

Transparency 6B

You had to keep it in your mind: "I'm going to live. I'm going to survive." If you lost the will, that was it. You had to have a strong will to survive.

Pincus Kohlender
Charlestown
Advice on How He Survived

We are going to perform a desperate act whether we want to or not. Our fate is sealed, and there remains for us only the choice between one kind of death and another. I am calm.

Resistance Fighter
The Revolt of the Bialystok Ghetto

Overview V Resisters

When the horrors of the Holocaust were revealed, many people wondered how it was possible for the Nazis to kill so many people without meeting overwhelming resistance. Why did so many millions go to their deaths in ghettos and camps without fighting back?

Policy of Collective Responsibility

Jewish resistance to Nazi persecution was limited by circumstances in occupied Europe. With the carefully worked out plans for the Final Solution, there were few chances for massive resistance. Under the Nazi policy of collective responsibility, any individual or group working against the Germans faced brutal punishment. Entire communities and families were held responsible for individual acts of resistance or sabotage. Poland, for example, lived under a virtual state of terror throughout the occupation. Any contact between a Pole and a Jew was punishable by death.

Despite this, resistance to Nazi persecution took several forms: armed resistance outside the ghettos and camps, resistance within the ghettos that led to uprisings, and the passive resistance of individuals and groups who showed their opposition by continuing to practice their religion.

Armed Resistance in Countryside

Armed resistance came from those who managed to escape capture. Organizing themselves into small resistance groups in the Eastern European countryside, these people--with few arms, inadequate food, and little help from native citizens, fought against the Nazis on several fronts. Known as partisans, such groups attacked German supply depots, captured weapons, and served as links between the ghettos and the outside world. In both Eastern Europe and the Soviet Union, Jewish partisan groups fought against the Nazis in the forests and countryside. When the ghettos were being evacuated and destroyed, Jewish resistors led a number of uprisings in these ghettos.

Warsaw Ghetto Uprising

The strongest armed resistance took place in the ghettos of Eastern Europe. One of the most famous uprisings took place in the Warsaw Ghetto in April, 1943. With few arms and almost no outside help, a group of young ghetto residents held out for several weeks against overwhelming German superiority. The Warsaw Ghetto was destroyed soon after the uprising. Only a handful of the ghetto fighters survived. But this uprising was not unique. Revolts also took place in the Vilna Ghetto and in several smaller Polish ghettos.

Gas Chambers Destroyed by Resisters

Jewish resistance groups also operated within a number of major concentration camps and death camps. In Auschwitz, Treblinka, and Sobibor, Jews formed active resistance groups that helped prisoners in many ways. They got food from the outside, bribed camp guards, sabotaged installations, and, eventually, led armed uprisings. Jews working in the crematoriums in Auschwitz revolted in 1943, destroying one of the gas chamber-crematory facilities and killing a number of SS soldiers.

In Treblinka, prisoners spent a year organizing a full-scale revolt that took place in the summer of 1943, allowing a number of prisoners to escape. In Sobibor, nearly 700 Jews revolted and, though most were hunted down and killed, some 300 managed to escape. These revolts so enraged Hitler and Himmler that both camps were destroyed.

TEACHING LESSON SEVEN

Materials

Handout 7A: Bert In The Resistance
Handout 7B: Three Close Calls For Leo
Handout 7C: Francine Thinks Quickly
Handout 7D: Terrible Choices

Key Terms Star of David, Resistance, Free France, Occupied France

Procedure

Motivate

Read Overview V and summarize for students. In this lesson, students will read the stories of three South Carolinians who narrowly escaped death. Unlike most of the other survivors students have read about, two of these people, Leo Diamantstein, who now lives in Greenville and Francine Taylor, who lives in Charleston, were never in concentration camps. Both spent the war years in hiding. The third, Bert Gosschalk, whose family lives in Charleston, spent much of the war in hiding until his capture and imprisonment in the Dutch concentration camp Westerbork where he remained until liberation.

Begin the lesson by writing the words *member of the underground* and *resistance* on the chalkboard. Ask students what associations these phrases bring to mind. Where do students' ideas about the work and life of such people come from? (*war movies, television dramas, suspense novels*) From the media and war stories, students often have the impression that such work is exciting or glamorous.

Develop

As they read, encourage students to think about the personality traits and other factors that contributed to the survival of Bert, Leo, and Francine in these life-threatening situations. Guide the discussion so that students become aware that although the resourcefulness of Bert, Leo, and Francine under pressure were important factors in their narrow escapes, they were also just plain lucky. Point out that for every one who survived because of bravery, resourcefulness, and chance good fortune, many hundreds of thousands more who were equally as brave and resourceful went to their deaths in labor camps or gas chambers.

In **Handout 7A** students will read about a South Carolina survivor in the Dutch Resistance. As students read, encourage them to consider whether the experience he recounts supports this view. Note as well the dangers of such participation and the

way the Germans discouraged resistance activity. Use the following questions for discussion:

1. What helped Bert and his wife avoid capture and survive in hiding? Why did they get caught?

2. Judging by this selection, how had Bert been helping the resistance movement? How do you think the ID and ration cards and the other items the Germans found hidden in Bert's house were used to aid Jews and others persecuted by the Germans?

3. In your own words, restate the Nazi policy of collective responsibility. *See Overview V.* Explain how this policy was applied in the situation Bert describes. Why was this a very effective method of stopping resistance to the Nazis? *People who might be willing to risk their own lives to fight the Nazis would hesitate to endanger the lives of family, friends, and other innocent people.*

4. What did Bert mean when he said, "I was lucky, if you can call it lucky."

5. What do you think would have been the hardest part of being in the Resistance? The most rewarding?

Before distributing **Handouts 7B and 7C**, make sure students understand the difference between Free France and Occupied France. Jews in Occupied France were subject to German military government and faced essentially the same threat to their lives as did Jews in other parts of Eastern Europe.

Throughout all parts of France, German administrators and their French collaborators in the Vichy government could rely on a long tradition of French anti-Semitism for cooperation with its anti-Jewish policy. Many thousands of Jews were placed in French concentration camps and then deported to the killing centers and slave labor camps in Eastern Europe. In Free France, a collaborationist government headed by aging Marshal Henri Petain was centered in the city of Vichy. The Vichy government enacted anti-Semitic laws as early as August 1940, forbidding French Jews to serve as teachers, lawyers, and in many other professions.

Eventually all property belonging to French Jews in Free France was confiscated. Jewish refugees who had fled to France from Eastern Europe were placed in French concentration camps and later deported to the killing centers in Poland where thousands died.

Write the following quotation from Leo on the board: "Everybody has stories like these to tell because besides doing things, you had to have luck. Many people tried to do what we did. Most of them did not make it." Divide students into groups; give each group copies of **Handouts 7B** and **7C**. In their own words, have the groups restate what Leo meant when he said, "you had to have luck." What "luck" did Leo, his father, and Francine have? In what sense did each make his or her own luck? How much control or influence did Leo or Francine actually have over the life-threatening situations in which they found themselves? Francine's experience showed that she could not trust strangers to help her. Lacking proper identification and ration cards, neither had much chance of surviving on their own.

Have each group pick one of the episodes described by Leo or Francine and write an alternative ending in which a bystander willingly assists them. When all groups have answered the questions and written their alternative endings, each should select a spokesperson to report the group's answers and read the alternate ending to the class.

Extend

Student groups can be given one of the three dilemmas in **Handout 7D**. Each group should write a paragraph explaining how it has decided to respond to the situation and the reasons for its decision. Help students recognize that in situations such as these, there is not a best choice, but a least bad choice. Assign student to research and report to the class on the many forms resistance took during World War II in both occupied and Allied countries.

BERT IN THE RESISTANCE

Bert Gosschalk was born in the little village of Wihe in Holland in 1920. When he was about two or three, his family moved to the nearby town of Deventer where he grew up and went to college. Bert had two brothers and two sisters. All five survived the war. In May 1940, the Germans marched into Holland, and it became a part of Occupied Germany. For Jews living in Holland, life changed slowly, but in 1942, Bert and his wife decided to go into hiding to avoid capture by the Nazis. In this selection, Bert describes his hiding place and how the actions of the Dutch resistance led to his capture.

I found a one-bedroom, summer cottage, in the woods near Epe about 20 or 30 miles from Deventer. It did not have electricity or running water. We drew water from a well outside the cottage. For lights we had candles. For heat we had a wood-burning stove, and we chopped wood. We lived under a false identity, but the identity papers were so bad if anybody had looked at them they would have known immediately they were false. We didn't have newspapers or radio. We didn't have anything except the bare necessities. We got out of the woods only every two or three months.

I had a first cousin in Epe. Because he was married to a non-Jew, he was allowed to stay much longer than anybody else. We got food from him. My cousin was active in the Dutch resistance, and before long, I started participating myself. Every little village had a resistance group. We would get a message saying, for example, "Tonight at nine o'clock we are going to blow up the city hall in some little town or rob them of blank identity cards or try to blow up a train." You had to be there to participate if you could. That is how eventually the Germans caught us.

It was pure bad luck that we got caught. It had nothing to do with anything we had been involved in. Usually if the Germans or the Dutch Nazis were planning a raid in a certain area, we got a warning beforehand, and we would disappear into the woods. We lived in a part of Holland that was not densely populated. There were only little villages around there. The resistance groups in our area were not all that active. When the call for action came, we were not involved in the planning, but only in the execution. A lot of planning went into an attack. If one failed, it meant an immediate raid by the Nazis. Then everybody had to lay low for a while before they dared to try again.

A branch of the Rhine River flows through the town of Deventer where I grew up. When the war began, there were only four bridges crossing the river. The Germans going by rail between Germany and Holland had to cross those bridges. By the end of the war three of the four bridges had been blown up. Only one little railroad line was left open. The one bridge and railroad line were not too far from where I was hiding.

I belonged to the resistance in Epe. Another nearby village had a separate resistance group. The two had no coordination between them. One night the resistance group in the other village decided to blow up the railroad track. Unfortunately the charge did not go off. Next morning the Germans discovered it. They took 8,000 or 10,000 men and started combing the countryside to find the people who had placed those charges. Everybody they found was arrested. My resistance group knew nothing about the unsuccessful attack or that their plan had been discovered. Because of this, we had no warning that the Nazis were searching the woods.

On this particular January morning in 1945, I was pumping water at the well outside the house; when all of a sudden, I was surrounded. I couldn't get away. My wife was sick in bed and couldn't get away either. So the two of us were arrested. The house was taken down board by board by the Germans. We had a transmitter going to the Allied forces. We had thousands of stolen ID cards. We had tens of thousands of stolen ration cards all hidden in the house. We had about two dozen German hand grenades stored under the roof. They found everything.

After we were caught, we first went to the local police jail. A couple of days later we were taken to SS headquarters in Zwolle. The men were downstairs and the women upstairs. I did not hear from my wife again until much later. I didn't know whether she was alive or not. I stayed in a prison in Zwolle for about five weeks.

When the SS wanted to question prisoners, they were handcuffed together and shipped to SS headquarters. There we had spent all day on our knees without food or water. I was lucky, if you can call it lucky. I was up there for questioning on the day a Dutch resistance group, south of the town, ambushed the commander of a German police unit. They killed him and several other people right on the highway. In retaliation the prison where we were kept was emptied out. All the prisoners were taken to the place where this German officer was waylaid and shot to death right there on the spot. I was not there because I was in questioning at headquarters. When I came back that night with seven or eight other men, we were the only survivors.

THREE CLOSE CALLS FOR LEO

Leo Diamantstein's family was living in Frankfurt, Germany when Hitler and the Nazi party came to power in 1934. Leo's father soon saw that there was no future for the family in Germany, and they moved to Italy. Four years later Germany and Italy formed an alliance called the Axis and in June 1940, Italy entered the war on the side of Germany. One month later the Italian special police began arresting all foreign Jews in Italy. Leo's family spent many months in a large Italian prison and lived for about a year in a small village in northern Italy. Then in September 1943, the Germans occupied Italy and life became much more dangerous for Leo and his family. To escape almost certain arrest by the Nazis and deportment to concentration camps, Leo's family decided to take the train to Milan, Italy where they had many friends who would help them. In this reading Leo describes several experiences he and his family had during this period.

I. Leo and His Suitcase

We arrived in Milan, but we couldn't leave the train station. There was a curfew. The Italian underground had just blown up some railroad tracks, and the Nazis were looking for the culprits. We had to go into an underground tunnel which was like an air raid shelter.

The next morning the curfew ended, and we started walking out of the station. I was carrying a suitcase full of packages of cigarettes with some clothing cover them. Cigarettes were hard to come by. We decided they might come in handy. There was a German official and an Italian official checking everyone's luggage. As we came out of the station, we had to pass through a gate. When I came through the gate with my suitcase, the Italian official told me to open up the suitcase, so I did. He asked me what I had in it. He could see the clothes. I said, "I have a gun in there."

The German asked the Italian what I was saying. "He said he has a gun in there," the Italian replied, and they started laughing.

That saved us. I started laughing and closed the suitcase. He said, "Okay, go on." My heart was going a hundred miles an hour. I don't know how I thought of it.

Those cigarettes did come in handy. We went to stay in an apartment belonging to friends who had gone to their country home. Every Italian apartment house has a concierge, a person in charge of the building. When we arrived at the apartment, the first thing the concierge did was to ask us for our papers. We gave her our identity cards. After a few days she said, "You know that's not enough. You need more papers." She was probably suspicious about something.

We said, "Yes later, but meanwhile we want you to have this pack of cigarettes." We kept on doing that. We gave her six or eight packs of cigarettes every day until eventually we ran out of cigarettes. By then father had made some contact with the Italian underground.

II. Father among the Germans

On the night father and my older brother Adolph arrived by train in Milan, there was a curfew. They spent many hours in the tunnel below the railroad station waiting for the curfew to end. Father got tired of waiting and decided to go upstairs and see what was going on. Upstairs he saw this cafe with bunches of German officers. He went in and said good day in German. They said, "Hey, you speak German."

He said, "Yah, I do."

They said, "We need somebody here that can speak Italian. Why don't you come and join us for some drinks?"

Father said, "Well, I don't know."

The Germans said, "Come on, let's have some drinks."

So father sat down and acted like nothing bothered him. The idea was always at that time to do the most incredible things because they were the only things that really worked. Father did that very thing. If you tried to run or if you showed you were afraid, you were done for.

III. Unexpected Danger on a Roadside Walk

One day my brother Maurice and I were walking along the road. A German military vehicle with a machine gun mounted on the back came by. The German soldiers in it were picking up not only Jews, but also Italian deserters camouflaged in civilian clothes trying to get home. They came right up to us. Maurice whispered to me, "Well, we've had it."

I said, "Not yet. Keep talking as if nothing has happened. It's our only chance. If we react in any way, we've had it."

He agreed. So we walked by them and the soldiers looked straight at us. The machine gun was about ten feet from me. They looked at us, and we could hear what they were saying because we understood German. One said, "What about those two guys, shouldn't we check them?"

Fortunately, we were dressed in fairly nice clothes. We didn't look like runaways.

The other said, "No, let it go. They look just like regular citizens. Let's not bother with them." Then they went by. That was a terrible moment.

Everybody that survived the Holocaust has stories like these to tell because besides doing things you had to have luck. Many people tried to do what we did. Most of them did not make it.

FRANCINE THINKS QUICKLY

Francine Taylor was born in Poland in 1928. Her family moved to France when she was two years old. They were living in Paris on June 14, 1940, when the French capital fell to the Germans. Suddenly the family found itself in Occupied France. Not long after that Francine's parents sent her out of Paris for the summer. She was still there when her father was arrested by the Nazis and sent to a concentration camp. A cousin called her from Paris to warn her that the Nazis were rounding up all the Jews in Paris. She could not return to Paris. Instead she was told to make her way across the border to Free France where her mother and sister would be waiting. Taking her bicycle and a small suitcase filled with summer clothes, she began a 1000-kilometer journey. In this passage, she describes the train ride that was a part of her flight.

I put my bicycle in the last car of the train like luggage and got on the train In those days eight people sat together in one compartment -- four on one side and four on another. I was carrying everything I had in my pocket. We were on the train maybe fifteen minutes, when it stopped in the middle of nowhere. Someone in my compartment said, "I wonder why we stopped here?"

Another passenger replied, "You know they do that all the time. The Jews are fleeing Occupied France for Free France. The Germans stop the train in the middle of the country to look for Jews."

I thought that if I told the Germans I didn't have an ID card, they would automatically assume I was Jewish. I couldn't show them my ration card because it had *Jew* on it.

A few minutes later two German soldiers came into our compartment and asked for all IDs. The French law was that anyone over age fifteen had to have an identification card. Cards for Jewish people were stamped *Jew*.

When it came my turn, I took the arm of the man sitting next to me, and I said, "I'm with this gentleman." It worked -- just worked. They passed on by.

Of course I had some explaining to do to the gentleman. I wasn't going to tell him I was Jewish because you never knew. He may help me and he may not. He looked at me, and I said, "I lost my pocketbook. You know how these Germans are. If you tell them you don't have any ID, they automatically take you for Jews."

He said, "You're right. You'd better get off at the next stop and go to the police station. Tell them your story and they will make you some kind of temporary piece of paper because you won't be so lucky the next time. They do this all the time."

At the next little town, I got off. I took my bicycle off the luggage car and rode my bike from Tours to Dax, a distance of around 1000 kilometers. It was a long, long journey. It took me close to a month to get there.

When I arrived in Dax, it was crawling with Germans because many Jews came there on their way across the border into Free France. I had an address where I was supposed to go to get help crossing the border. But I didn't know exactly how to get there, so I decided to take a taxi. I went to the train station to look for one, but there were none. There were, however, horses and buggies for hire.

In the station I saw a Jewish family I knew from Paris. It was the mother, father, and five children. I had gone to school with the oldest girl, and we were very happy to see each other. They asked me where I was going. They were also looking for a horse and buggy and were going close to the address I had. They suggested we all get in the same buggy . We called one and showed the driver where we were going. Then he said to me, "If you didn't have your bike, I would take you. But I can't take all that and a bike too."

So we said good-bye, hoping to see each other soon. I went to the next buggy where two nuns were sitting. The driver agreed to take the three of us and my bicycle. Their buggy took off ahead of me and was stopped at once by German soldiers. They took the whole family and didn't stop us. That was an unbelievable escape for me.

TERRIBLE CHOICES

Situation A

Klaus Schmidt is an SS officer who has just been assigned to a concentration camp. A trainload of 300 prisoners will be arriving shortly. He has been told that as the prisoners get off the train, he should send half to the right to work in slave labor conditions. The other half must be sent to the left to the gas chambers. Which of the following responses should he choose? Select only one.

A. Send the able-bodied to the right; the sick and old to the left.

B. Send men to the right; women to the left.

C. Neither, I'd let all the prisoners escape.

1. Why did you choose the response you chose?
2. What will be its consequences for Klaus? For his family?
3. What will be its consequences for the prisoners?
4. What will he do once they're gone?
5. How will he explain his actions to his superiors?

Situation B

David Klein is the leader of the Judenrat. The Jewish council is responsible for making certain decisions in the ghetto. The people in the ghetto are housed here until they are sent to concentration camps. The Nazi commander in charge of the ghetto tells him that he must ship out fifty people because the ghetto is overcrowded. He will not tell David where the people are going, only that he must choose ten women, ten men, and thirty children. His mother, father, uncle, and first cousin are in the ghetto. Which of the following responses should he choose? Select only one.

A. Should he do as directed?

B. Should he try to save his own relatives in the ghetto?

C. Should he refuse to make any choices?

1. Why did you make the choice you made?
2. What are its consequences?
3. Do you think that all the people in the ghetto would be punished if Klein did not obey?
4. Would the commander make this decision if Klein did not?
5. How should Klein choose those that must leave the ghetto?

Situation C

Anna Berger is a prisoner in a concentration camp. Her job is to help the cook in the kitchen. She washes the dishes. She is working in the kitchen when the cook steps outside for a minute. There are scraps of food left on the plates from the officers' dining room. Many people in her barracks are slowly starving to death. She thinks about taking scraps of food for them. What should she do? Select only one response.

A. Plead with the cook to give her some food when he comes back.

B. Ignore the chance because, if she gets caught, she will be severely punished.

C. Take the food, knowing that she may be searched.

1. Why did you make the choice you did?
2. What are its consequences for Anna?
3. What are the consequences of not taking the food

No one had any compassion or any kind of a nice word to say to us. There was no one to say, "It's going to get better," or, "Don't worry." At no time had you the luxury of hearing anything like that.

Ben Stern, Columbia
Concentration Camp Survivor

The scariest thing is not the evil, but more the people who sit by and let it happen.

Albert Einstein

Overview VI Bystanders and Rescuers

For the most part, the nations of the world offered little assistance to the victims of the Holocaust. German plans for the annihilation of the Jews could not have succeeded without the active cooperation of non-Germans in occupied Europe. A long tradition of anti-Semitism aided the Nazis in their efforts. Many of the death camps were, for example, staffed by Eastern Europeans, recruited and trained by the Nazis.

League of Nations Offers Little Help

During the early stages of Nazi persecution of German Jews, few countries offered to take in the victims of persecution. This was true even after it became clear that discrimination against Jews was a deliberate policy of the German government. Although its charter forbade such actions, the League of Nations was helpless to stop Hitler's plans for the forced expulsion of the Jews. The League did set up a commission to help German Jewish refugees, but League member nations offered so little assistance that the head of the commission, James McDonald, resigned in protest. No nation offered to revise its immigration policy to meet this crisis. None offered to accept German Jews while they could still get out.

United States Keeps Immigration Quotas

The countries of the world continued to restrict immigration from Europe. The American public learned about the death camps in November, 1942, when the State Department made this information public and gave it to the mass media. It was never treated as a major news story in American newspapers.

A few Church leaders worked with American Jewish organizations to urge the government to act, but on the whole there was a deafening silence from the United States and other countries. The State Department saw no place to put the thousands of Jews that would have to come. There was no leadership from President Roosevelt to put pressure on the State Department or government officials. Despite this, several thousand Jews did manage to get out. Refugees went anywhere they could obtain a visa, China, Africa, Brazil, Japan, or India.

By late 1938, the Nazis had recognized that forced emigration of German Jews was a failure. The German Foreign Office noted that the world had closed its borders to the Jews. How could the Jews leave Hitler's Germany if there was now no place for them to go?

Immigration Quotas Not Filled

Throughout early 1939, the United States admitted About 100,000 Jews from Germany and other Eastern European nations. However, this figure represented only about one-fourth of the places available in the United States for refugees from Nazi Germany and occupied Europe. Nearly 400,000 openings were not filled. Certain officials within the State Department resisted attempts to fill the quotas allowed for Jewish emigration. Reasons for this are complex. Throughout the Depression years, some Americans feared job competition from incoming refugees. Anti-Semitism also played a part in American policy toward the refugees. Great Britain, Canada, and a number of Latin American countries had policies similar to those of the United States.

ST. Louis Refused Entry

While the doors to official emigration were closing to German Jews, many still tried to leave their country for a safe haven abroad. Counting on the goodwill of the United States and Canada, several shiploads of German Jews sailed for North America in 1938 and 1939. In May, 1939, 937 German Jews boarded the *St. Louis*, bound from Hamburg, Germany, to the United States. The

passengers on the *St. Louis* already had American quota permits but did not yet have visas.

The *St. Louis* reached Cuba. For over one month, the passengers waited for their papers to be processed by American authorities. When permission was eventually denied by the United States and a number of other nations, the St. Louis was forced to return to Germany, where most of the passengers died in concentration camps.

The world's religious communities did little to protest the mistreatment of Germany's Jews. Before the war, few Catholic and Protestant clergymen in Germany officially condemned Nazi treatment of German Jews. Church leaders in Germany looked aside when in 1935 the Nazis implemented the Nuremberg Laws.

Monasteries and Convents Offer Refuge

After war broke out, however, a number of Catholic and Protestant leaders did offer some assistance to Jews, including false baptismal certificates and refuge in monasteries and convents. In Germany, Pastor Martin Niemoeller, a World War I hero, eventually spoke out against Nazi policies, as did a few other high-ranking German religious leaders. But such protest was limited and came too late to make a difference.

The Vatican, under Pope Pius XII, was silent throughout the war. Even when Italian Jews were deported from Italy within view of the Vatican, the Pope offered no official condemnation of German policies.

Denmark and King Christian

Many courageous individuals and nations did attempt to stop the Holocaust. The Danish government refused to accept German racial policies, even after that nation was occupied in 1940. The Danish king, Christian X, forcefully told German officials that he would not permit the resettlement of Denmark's small Jewish population. In 1943, when the Nazis ordered the deportation of the Danish Jews, word was quickly sent throughout the country to help the Jews escape to Sweden. The rescue that followed saved nearly 7,000 lives. This number represented over 90 percent of Denmark's Jewish population.

Italy and Bulgaria

Although Italy and Bulgaria were allied with Germany in the war, both nations resisted German orders to deport Jewish citizens. The Bulgarian king and

government slowed efforts to deport Bulgarian Jews, as did the Italian government. Despite severe German pressure and local anti-Semitic political parties, both governments saved three-fourths of their Jewish citizens from deportation and death.

Raoul Wallenberg in Hungary

While the Hungarian government at first resisted efforts to deport Hungarian Jews, it finally agreed to let the resettlement begin in 1944. Raoul Wallenberg, a Swedish diplomat working in Budapest, gave tens of thousands of Swedish passports to condemned Hungarian Jews, often handing out these documents to people already loaded on German trains bound for the death camps.

Wallenberg's efforts during 1944 saved about 20,000 lives, and he sought shelter for hundreds of others in safe houses protected by the Swedish government in Budapest. Suspected of spying for the Allies, Wallenberg was arrested by the Soviets after the liberation of Budapest in 1945 and was never heard from again.

There were also many Polish citizens who aided Jews during the war. A few Polish resistance groups supplied arms to Jewish fighters in the various Polish ghettos. Zegota, an underground organization of Polish Catholics, hid Jews from deportation. There were many instances of individual Polish citizens hiding Jews in their homes and farms until the end of the war. However, most Polish Resistance groups ignored, or even persecuted, Jews who escaped from ghettos and camps.

Holocaust Museum Honors Rescusers

At Yad Vashem, the Holocaust memorial museum in Israel, those non-Jews who aided Jews during the war are honored as Righteous Gentiles. Hundreds of trees have been planted along a pathway to remind museum visitors of the courage of non-Jews who, despite risk to their own lives and families, refused to stand by while others were being persecuted or murdered.

TEACHING LESSON EIGHT

Materials **Handout 8A: Rescuers**
Handout 8B: Leo Finds A Safe Haven
Handout 8C: Francine In Hiding

Key Terms Righteous Among the Nations/Righteous Gentiles, underground, Gestapo

Procedure

Motivate Read Overview Vi and summarize for students or have a student do it. Then tell the class that although many ignored the persecution of Jews and other minorities, a small number of brave men and women did not. These men and women, most of whom were Christians, have been given a special title and place of honor in Israel. In 1953, the Israeli Parliament passed a law giving the Holocaust Remembrance Authority the power to recognize and honor those who "risked their lives for the rescue of Jews." A commission headed by an Israeli Supreme Court Justice was set up to hear testimony concerning the heroic actions of each nominee. Since then, more than 2500 people have been officially honored. The country with the largest number honored is Poland. The country with the highest proportion per population is Holland.

A person accorded this honor is given a medal and a certificate of honor along with the right to plant a tree on the Avenue of the Righteous in Jerusalem. Each tree on this avenue bears a plaque which gives the name of the person honored and a brief description of his or her actions. Among the groups honored are the Danish underground and groups in Poland and Holland.

Develop Handout 8A provides brief sketches of some of the people honored as Righteous among the Nations or Righteous Gentiles. Before distributing Handout 8A, emphasize the great risks those who helped the Jews were taking.

Quite often people caught aiding Jews were shot or hanged on the spot by the Germans. Other family members might be killed or severely punished as well. In many places the Gestapo offered a reward to anyone turning in Jews. A typical reward paid by the Gestapo to an informer was one quart of brandy, four pounds of sugar, a carton of cigarettes, and a small amount of money. A Dutch police investigation in 1948 indicated that an

unnamed informant had been paid 7 1/2 gulden or about $1.40 per person for turning in Anne Frank and her family.

Even without a reward, a neighbor or relative might decide to inform on a family hiding fugitives to settle a grudge or quarrel. In addition to fearing the Germans, those who helped had to be careful of local anti-Semites. After the war ended, it was not unusual in some Eastern European countries for those who had helped to ask their Jewish friends not to tell anyone for fear of reprisals by their neighbors.

Even those willing to help had to have a place where fugitives could be hidden. An amazing variety of spaces served as hiding places, from attics, annexes, and cellars to stoves, garbage bins, and cemeteries. In rural areas, pigsties, barns, stables, and haystacks harbored those hunted by the Nazis.

Divide the class into groups. Give the members of all groups copies of **Handout 8A**. Tell the class that each of the people described in this handout has been awarded the title "Righteous Gentile." Have each group answer the questions at the bottom of the handout. Discuss student answers to the questions on the handout.

In answering Question 3, students might point out that the Ukrainian farmer had known the man whose family he helped as a friend before the war began. This did not make the risks to him and his family any less great, but it may explain why he had no prejudices to overcome. Joop Westerweel, on the other hand, had shown evidence earlier in his life of being willing to take a stand against injustice while in the East Indies. Students might also suggest that all of these people acted out of a conviction that Hitler's persecution of Jews and other minorities was wrong.

Tell the class that they will read more about the experiences of Leo and Francine, the two survivors whose luck and resourcefulness helped them while they were in hiding. Both accounts provide insights into the nature of prejudice. As students read **Handouts 8B and 8C**, have them examine these questions:

1. What did the people who helped Leo and Francine think about Jews before they met them? From where do you think the French farmer Hertaux's ideas about Jews came? *The people of the isolated Italian village had no preconceived notions of what Jews were like because they had never met any nor had they been exposed to any anti-Semitic propaganda. Hertaux had never met any*

Jews either, but he had a strong stereotype of what a Jew was like derived most likely from conversations with others who were equally ignorant and/or from anti-Semitic writings, books, or radio broadcasts.

2. Why do you think Hertaux decided to help Francine and her family? Why do you think the people of the Italian village helped Leo and his brothers? *Through discussion, students should recognize that in both cases the rescuers got to know the people they aided first as individuals, before finding out and labeling them as "Jews." The friendship Hertaux had formed with Francine and her family enabled him to overcome his negative stereotype of Jews. Because Francine and her family did not fit this stereotype, he was able to set aside his bigotry to see them as people. He knew and liked them, so he saw them as people who were like him, not as outsiders. The Italian villagers had no prior prejudices to overcome, but willingly took on a risk as great as the French farmer had.*

Focus discussion on the question of what makes a person a hero. Today the term *hero* is used to describe a wide variety of people in public life from music, film, and sports personalities and Olympic gold medal winners to civil rights leaders such as Martin Luther King. In what sense are the actions of the people students have read about in the handouts for this lesson heroic? What qualities or characteristics make the people in these stories heroes?

As a follow-up writing activity, have students debate whether Leo's or Francine's rescuers should be honored as Righteous Gentiles. Those in the class who think one or both should be can write letters of nomination giving reasons for their opinions. Those who disagree can write letters giving reasons for their opposition.

Extend

Encourage students to share with the class or write about experiences which have made them question stereotypes or misconceptions that they have had about groups of people. If students claim they have no stereotypes or are reluctant initially to address ethnic or racial stereotypes, they might begin by looking at attitudes or stereotypes commonly held about the opposite sex, or about Northerners, or Southerners. For example, the belief that girls are poor drivers or all Northerners speak quickly may change after driving with or listening to people who don't fit these stereotypes. Students might think of how their attitudes have changed after meeting and getting to

know people from other parts of the state or country, from a different neighborhood, people who dress very differently from the way they do or are from a social group within the school that is different than their own.

Students can compare and contrast the rescuers of slaves during the pre-Civil War period in American history, and the rescuers of Holocaust victims. What risks did those Southerners and Northerners take who provided way-stations on the Underground Railroad? How might they have been treated by their neighbors if discovered? What motivated participants in the Underground Railroad to help the slaves escape to freedom?

Students might also be assigned to report on other Holocaust rescuers. Among the best known is Raoul Wallenberg, Swedish diplomat who helped saved thousands of Hungarian Jews. His story is told in *With Raoul Wallenberg in Budapest* by Per Anger. Students can also consult the **Reader's Guide to Periodical Literature** for recent articles on Wallenberg. **Rescue** by Milton Meltzer gives the stories of many others who helped save Holocaust victims. Information on both books can be found in the bibliography.

Since 1901, the Swedish government has awarded the Nobel Peace Prize to individuals and groups who have shown the courage to care about others, sometimes at great personal risk to themselves. Students might report to the class on the reasons why this prize was awarded to Elie Wiesel, a Holocaust survivor, or to such people as Bishop Desmond Tutu of South Africa, Daw Aung San Suu Kyi of Myanmar (Burma), and Andrei Sakharov of the former Soviet Union.

RESCUERS

Wladislaw Misiuna
Foreman
Poland

In the winter of 1944, many girls from the Lodz ghetto in Poland were sent to work on a rabbit farm. The workers used the rabbit skins to make coats, caps, and gloves for German troops on the Russian front. Although the work was not very hard, working conditions were very poor. Workers faced the constant threat of death from malnutrition or disease. Nineteen-year-old Wladislaw Misiuna was one of three Polish foremen on this farm. He allowed the girls to take vegetables from the rabbits' supply. When the girls told him his actions might mean a firing squad, he said, "You are hungry human beings and therefore must eat."

Almost worse than the starvation was the filth which bred highly contagious disease. One of the girls got a skin rash and was covered with sores. The foreman feared the Germans would kill her and any others who became infected, but he knew she could not go to the camp doctor. The foreman infected himself, went to the camp doctor and got the medicine to cure both himself and the girl.

One day, the foreman had the girls put all their clothing in a pot of boiling water to be washed. Just then, a group of SS officers came to inspect the farm. One of them asked what was in the pot. The foreman said it was food for the rabbits. But the officer was suspicious and uncovered the pot. When he saw the laundry, he became furious and ordered the SS men to shoot the girls and the foreman. The foreman reacted quickly and in doing so saved all their lives. "Don't you believe in cleanliness? Do you want us to fall ill with dreadful infections?", he said.

For a moment there was complete silence. Then the officer said, "Well, then, stay alive -- you and these cursed girls!"

Joop Westerweel
Teacher
Holland

Joop Westerweel was a teacher and the principal of a school in Lundsrecht, Holland. He was married and the father of four children. As a young man, Joop had lived in the Dutch East Indies where he spoke out against the way the Dutch treated their Indonesian subjects. When the Nazis occupied his country, Joop rented apartments in his own name and allowed Jewish families to live in them. Then he and his wife quit their jobs and joined a Jewish underground group pledged to the rescue of Dutch Jewish children. They were the only Christian members of this group. The group, led by a young teacher named Joachim Simon, smuggled Jewish children into Switzerland. From there, the children might be sent to safety in Palestine. The trail taken by the children and their guides cut through the Pyrenees Mountains from France to the Spanish border.

When Simon, the group's leader, was captured by the Nazis, Joop took over. He was then forty years old. A year later, Joop's wife was arrested, tortured, and sent to a concentration camp. Despite this, Joop continued his work. He took groups of children across Holland and Belgium, through France and over the Pyrenees Mountains to Spain. For 20 months Joop recruited dozens of Dutch families to hide people or help them escape from Holland. In March 1944, he was captured while trying to smuggle two girls out of a concentration camp and into France. He was put in a concentration camp where he was tortured, but refused to give names of those who had worked with him. In August 1944, he was killed by the Nazis. After fifteen months in a concentration camp, his wife was freed by the Red Cross.

Fiodor Kalenczuk
Farmer
Ukraine

Four people from the Ukraine survived the war because of Fiodor Kalenczuk, a Ukrainian farmer. At peril to himself and his family, Kalenczuk hid these people on his farm for seventeen months. The survivors were a grain merchant, his wife, his ten year old daughter, and the daughter's friend. In 1942, the Nazis marched across Poland and Russia. The grain merchant's family managed to escape from a ghetto to the Kalenczuk's farm. Kalenczuk and the grain merchant had known, respected, and liked each other for five years, never imagining the troubles that would bring them together.

The farmer first hid the fugitives in his own home. Then he found a safer hiding place for them in his stable, bringing them meals three times a day. The farmer himself had to struggle to support his wife and eight children. In 1943, he had to surrender part of his harvest to the Germans, yet he continued to feed the four who were hiding in his stable. His wife feared that the Jews were endangering their own lives. But he refused to turn them out. In January 1944, the Germans were driven out of the Ukraine and the refugees came out of their hiding place.

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1. How did each person you have read about help save others?
2. What risks was each person taking in helping others?
3. Why do you think these people were willing to help others despite these risks?
4. For what reasons would you consider each of these people heroes?

LEO FINDS A SAFE HAVEN

During the war Leo's family spent many months in a large Italian prison, but in the winter of 1941, they were sent to a small town in northern Italy as part of a less strict form of imprisonment known as free internment. In this selection, Leo describes his experiences with some Italian villagers.

We were let out of prison and sent to a small town called Arsiero (Are-See-Air-Row) where we were expected to report to the police. We had theoretically to report once a week to the head of the local police. We never did it, and he never asked us to. We found a small house at the foot of the Alps, and father started a quilt business. Whenever he made one, we exchanged it for food from the farmers around us.

One day in 1943 a train arrived with 200 Germans. This was very unexpected, especially because it was in the middle of the day. We didn't know what to do. Father told my brothers and me to go up into the mountains and hide. Someone had told us about a tiny village about five miles away on the side of a mountain called Sumano, so we started walking.

It was a steep climb up. At last we came to a level place on the mountain. There were six families living there, totally self sufficient. They had one cow. One fellow had a huge workshop. He made all their tools. They grew crops on the side of the mountain. We told these people what our predicament was, and they just couldn't understand it. They said "What do they have against you? What did you do to them?" We told we hadn't done anything. They said "Then why do they want to kill you?"

"Because we are Jews."

"What's that?" they said. We explained it to them, and they said, "But why would they want to kill you? It doesn't make sense."

I said, "I know it doesn't make sense, but that's the way it is."

They said, "Well, you can stay here."

"Before you let us stay here," I said, "you need to know that if they find us here, they will not only kill us; they will kill you. So please don't take us in unless you know what you are doing because you are endangering your lives."

For an hour they argued. At first we thought they were arguing because no one wanted us, and someone had to be forced to take us. But they were not. They all wanted us. They said, "Let them stay with us. No, let them stay with us." All of them wanted the honor. Finally we were hidden in a hayloft belonging to one of the villagers.

The next day we learned that the train of Germans had come to Arsiero by mistake. They were supposed to go to a place near Naples. The Italian railroad people knew that and they misled them. They just sent them to a dead end. Within another day they left again. So we went back home.

FRANCINE IN HIDING

After a dangerous crossing into Free France in the fall of 1942, Francine was reunited with her mother and her sister. The three of them lived for about a year in a small town called Graulhet in Free France. Then in 1943, the Germans began deporting Jewish families from the town where Francine and her family were staying. With the help of a friend who supplied them with false identification papers, the family decided to return to Occupied France. Pretending to be non-Jews, they crossed the border and joined Francine's uncle in a small village in Occupied France. In this reading, Francine describes her experience with the man who rented them a room.

My mother decided we would join my uncle in a little village called St. Frinbault. It only had 35 houses. My uncle pretended we were his cousins from Poland. He met us at the train station and took us to the house of a farmer named Mr. Hertaux (Her-Toe) where he was renting a room. Mr. Hertaux agreed to rent us a room as well. We told him we had just come from Paris. We said that our house had been bombed, and we had to flee Paris. He believed everything we said.

To earn money for our keep, our uncle would butcher cattle and for payment the farmer and his wife would give him meat. They didn't have much money. They were just peasants. Everyday my mother went from farm to farm looking for work mending old clothes. My sister and I would spin yarn and make socks and sweaters. Mr. Hertaux and his family paid us with food. We had been there almost a year when this incident happened.

We were sitting at the table eating, and all at once Mr. Hertaux said, "You know, everyday in the paper there is Jews, Jews, Jews. If one of them comes on my property, I will get my pitchfork, get him right against the wall, and hold him there."

My uncle thought it was funny, so he said to him, "Well how would you know if he was a Jew?"

"I would know," he says. "They have ears like this, and they look like this."

My uncle asked, "Did you ever see one?"

He said, "I don't have to see them, I know, I know." That night, of course, we talked among ourselves about what he might do if he discovered we were Jews.

My mother said, "Well I hope we never find out. You know what is waiting for us if he does find out."

The place where we lived did not have an indoor bathroom. It had no running water, so when the weather was nice, my sister and I would take a little bowl of water and go outside in the morning to brush our teeth on the stairs of the little chapel next door. A few weeks after this conversation with Mr. Hertaux, we were outside brushing our teeth when a man on a bike came by. We came face to face with him. He was a neighbor of ours in Paris. He was a well-known collaborator with the Germans. We asked him what he was doing here, and he asked us the same question. Of course, he knew what we were doing. He knew that we were Jewish.

He turned right around, got on his bike, and left. We went into the house and told our mother. She said, "Oh, he has gone to the nearest Gestapo headquarters to the Nazis." French people were getting a good bit of money for each Jew that was denounced. We ran to ask my uncle what to do. We thought we should run away.

"When Mr. Hertaux finds out, what will he do?" we cried. "You know how he feels about Jews."

My uncle said, "No, we have to tell the truth. He loves us. He doesn't know what a Jew is. Where are we going to go? Either he turns us over or he hides us." My uncle went to him and said, "Mr. Hertaux, what I told you about us is a lie. We are Jews."

He said, "You're not."
"Yes, we are."

He said again, "You're not."

"Look," my uncle said, "we don't have much time. I'm going to tell you what happened." He explained to him that we had been discovered.

Mr. Hertaux fell to his knees, and he started to cry like a baby. My uncle couldn't quiet him. He thought maybe Mr. Hertaux was afraid, and he said, "Look you have to get yourself together. If you want us to leave, we'll leave."

"No, No, no," he says, "forgive me, forgive me. I am so ashamed." He was ashamed because of what he had said at the table about Jews. That is why he had been crying like a baby. He was quite smart. He said, "Look, he only saw the girls. He didn't see the mother. Does he know you?"

My uncle said, "No, he doesn't know me."

"All right, we have to think fast," he said. "If he went to the police, he will be back here in about two hours. You have to hide." He went into the cellar under his house and emptied three barrels full of wine. He put each of us in a barrel, my mother, my sister, and me. He told my uncle to sit down, act calm, and have a drink. And that's exactly what happened.

The French police came back . They said, "Where are the girls?"

Mr. Hertaux said, "What girls?" One of the policemen hit Mr. Hertaux over the head with the back of his gun. Then they asked my uncle where the girls were. After he said he didn't know, they beat him up as well.

Then Mr. Hertaux said, "Oh, the girls, that's right. A couple of hours ago a couple of Parisian girls came by. They were looking for food. You know how these Parisians come looking for food. I don't have any. But they stopped and brushed their teeth. I ran them off. I don't know where they went."

Mr. Hertaux said that if the Americans hadn't already landed in Normandy, no telling what the police would have done to them. They were afraid to do any more harm, so they left.

My uncle and Mr. Hertaux waited until dark, and then they came to the cellar with food. We stayed there almost five days in those barrels because we were afraid we were watched. Shortly after that the first two American soldiers came to the house in a jeep. They said, "We're already in Le Mans, and you're liberated."

When I tell the story of my life, it takes me quite a while to get back to normal. I get nightmares. I don't mind having nightmares in order that future generations can benefit from it.

Ben Stern, Columbia
Concentration Camp Survivor

The wrongs which we seek to condemn and punish have been so calculated, so malignant and devastating, that civilization cannot tolerate their being ignored because it cannot survive their being repeated.

Justice Robert Jackson
Chief American Counsel at Nuremberg

Overview VII Remembering and Forgetting

The magnitude of the Holocaust did not become evident until April 17, 1945, when the Allied forces from the West and the Russian forces from the East linked up at the Elbe River in Germany. As unsuspecting Allied soldiers entered the concentration camps in Germany, they discovered thousands of dying people. Despite the efforts of British and American medical personnel, these prisoners were rescued too late. Many of them died of typhus and other diseases or from starvation in the weeks following liberation.

Displaced Persons

Allied forces were faced with a dilemma. What was to be done with the freed prisoners of war and displaced persons? For most survivors, their homes, family, and friends no longer existed. Those who did return to their homelands were often met with hostility by their neighbors; many of whom had profited by the absence of their Jewish neighbors. When it became clear that other countries would not significantly raise their immigration quotas, the 200,000 Jews liberated from the camps were returned to their native countries. But some 65,000 Polish and Lithuanian Jews had nowhere to go.

Both political and humanitarian reasons contributed to the decision to open the doors of Palestine to the survivors of the Holocaust. In Western Europe and the United States, letters from soldiers in occupied

Germany described the horrors of the death camps. In the United States the findings from committees and individuals contributed to public awareness of the Holocaust.

Israel Opens Doors to Reffugees

In, November 1947, the United Nations General Assembly voted to sanction a partition plan dividing Palestine into a bi-national state. The state of Israel became a haven for the surviving Jews of Europe. The modern state of Israel did not result from the Holocaust. Its roots go back the Zionist political philosophy of the late nineteenth century, but the Holocaust experience decidedly influenced its establishment.

Nuremberg Trials

Resettlement of refugees was just one of the problems facing the leaders of the postwar world. Equally pressing was the need to understand and bring to justice those who had carried out the Holocaust. This was the purpose of the Nuremberg Trials held in Nuremberg, Germany. An international court, representing the United States, Britain, France, and the Soviet Union, was convened. Most of those who had participated in the Holocaust were charged with committing crimes against humanity. Such crimes were defined as the murder, extermination, enslavement, deportation and other inhuman acts committed against civilian groups on political, racial, or religious grounds.

The trials took place from, November, 1945, to, October, 1946. The twenty-two who were tried were the political, military, and economic leaders of Nazi Germany. Among the defendants were Hermann Goering, Rudolf Hess, and Aibert Speer. At a second set of trials, using American judges from, 1946 to 1949, the defendants were high-ranking Nazi officials including cabinet ministers, SS officers, diplomats, and doctors who had carried out medical experiments. The American Nuremberg Tribunal sentenced twenty-four persons to death, twenty to life imprisonment, ninety-eight to other prison terms and acquitted thirty-five.

Defendents Argue: Obeying Orders

Defendants did not deny the charges, but argued basically that in a war situation, they were following orders and could not be held responsible for orders from a superior officer. The prosecutors argued that while war is an evil thing, there is the unwritten custom of war that

forbids murder as distinguished from killing in legitimate combat.

Not all war criminals have been prosecuted. Between 15,000 and 20,000 were still alive in the early 1990s. Most are thought to be hiding in Europe, South America, or the United States. The search for these people continues, led by men and women known as Nazi hunters.

Adolf Eichman Captured

One of the most famous Nazi hunters is Simon Wiesenthal, a Holocaust surivor. He has successful tracked down over 1000 Nazi criminals. His most famous feat was the discovery of the hiding places of Argentina's Adolf Eichmann, the Nazi official responsible for arranging all transportation of Jews to the camps during the period of the Final Solution. Eichmann was captured in Argentina in 1960 and tried and executed in Israel in 1962. Another well known Nazi hunter is the German-born Beate Klarsfeld. Through her efforts, Klaus Barbie, known as the Butcher of Lyons, was brought to trial in France and sentenced to life imprisonment in 1987.

TEACHING LESSON NINE

Materials **Handout 9A: Survivors Remember Liberation**
Handout 9B: American Soldiers See The Camps

Key Terms Liberators, Fuhrer, displaced persons

Procedure

Motivate In this lesson, students look at the closing days of the war and the opening, or liberation, of the concentration camps. The handouts for this lesson examine these events from two different perspectives: the perspective of the concentration camp survivors students have read about in other parts of this booklet and from the perspective of two American soldiers from South Carolina who visited these camps shortly after liberation. Explain that the Allied soldiers who freed the men and women imprisoned in these camps were known as liberators. You may want to locate the Buchenwald and Mauthausen concentration camps on a map of Europe.

Develop Both Buchenwald and Mauthausen were operating in 1939 before the war began. They were both liberated by the Americans, Buchenwald on April 11, 1945, and Mauthausen on May 3, 1945. They were among Hitler's first concentration camps. Along with Jews, their first inmates were such groups as political prisoners, homeless street people, Gypsies, homosexuals, and Jehovah's Witnesses. Buchenwald was a slave labor camp where guns were made. Mauthausen was also a slave labor camp. It was designated by the Germans as a punishment camp, specializing in working people to death. Inmates worked at a stone quarry, carrying heavy stones on their backs. Doing this brutal work on a starvation diet, they lived an average of six to twelve weeks.

The Germans took everything they could from their victims. Even before deportation, the Germans took all money and jewelry. After the war, enormous piles of wedding rings were found where they had been stored awaiting resale for their gold. Watches, wallets, pens, pencils, razors, and scissors belonging to the deportees were sold to the army troops. Clothing, bedding, and personal items like eyeglasses, combs, mirrors, and canes were also sold.

The money from these sales was deposited in a special account in the Reichsbank, the main German bank. According

to David Altshuler and Lucy Dawidiowicz in their book *Hitler's War against the Jews*, the income for the German government from the sale of one group of personal items stolen from Jews and other Holocaust victims amounted to about 180 million reichsmarks, about $72 million, for the period from April 1, 1942, to December 15, 1943. Personal articles that had not been taken in the many searches victims endured were removed, cataloged, and sold after victims went to their deaths in the killing centers. Auschwitz had huge warehouses stuffed with clothing, shoes, eyeglasses, and watches. Women's hair was collected, cleaned, and woven into glove and sock liners. The tooth shop Allen refers to was the place where teeth were extracted for their gold fillings.

Divide the class into small groups. Give each group copies of **Handout 9A** and **9B**. As students read, have them look for details in the accounts of survivors that are supported or corroborated by details in the accounts of the liberators. For example, Rudy, a prisoner at Auschwitz, Senator Strom Thurmond a liberator of Buchenwald and Henry Allen, a soldier who viewed Mathausen, all describe the bodies stacked like cordwood. Ben Stern, who was also at Auschwitz describes himself as sick, weak, unable to talk, and weighing 87 or 89 pounds. Both liberators remark on how the people at Mauthausen looked more dead than alive.

Focus discussion on the accounts of the liberators:

1. Judging by these interviews, how do you think the liberators felt about what they saw? How were their reactions to these events different from those of the survivors of these camps?

2. What interactions did the liberators have with people living near the camps?

Write on the board or read aloud the following statement from Henry Allen's testimony:

> For many, many years I refused to be interviewed. I just wanted to come home; get readjusted to life.

Ask students why they think Allen felt this way. Should Allen and other liberators be encouraged to share their memories of this experience with others? Why or why not? Ask volunteers to role play a dialog with Allen in which they tell him why they feel he should talk about the Holocaust experience or tell him their own.reactions to his account.

Extend

A United Nations task force, composed mainly of American soldiers, was sent to Somalia to help with the distribution of food supplies and other aid. Unlike the liberators students have just read about, the U.S. soldiers sent to Somalia received training in coping with the extreme conditions of human suffering they were going to see. In Somalia, men, women and children died by the thousands of starvation and other related illness. Discuss with the class the effects these sights had on the soldiers. Do you think the preparation they received helped them cope with their feelings? Do you think the human suffering the soldiers witnessed in Somalia will cause them to feel reluctant to discuss their feelings fifty years later.

If class members have access to family members, friends, neighbors, or school staff who participated in World War II, they might make audio or videotapes of wartime experiences and compare these oral histories to the experiences of the survivors and liberators noted in this guide. If no one is available to interview, students might review family letters or diaries from the time period or use firsthand accounts in books, newspapers or periodicals. Before beginning this activity, the class might agree on a set of questions so that responses can be compared.

SURVIVORS REMEMBER LIBERATION

In the readings below, four Holocaust survivors you have read about in other parts of this guide describe their liberation and how they reacted to their sudden freedom.

Renee Is Liberated

I was liberated in January 1945. All day bombs fell. The Russians were bombing. The German guards opened up the barracks and told us to come with them. I knew that if I went and got my brother, they'd take him right away from me because boys and girls were being separated. So I dressed him like a girl. We stayed in the barracks. There were a lot of Jewish policemen in the camp. The Germans sent a Jewish policeman into the barracks to make sure everyone got out. The policeman came into the barracks and told us in German, "*Raus*, Get Out." Then in Polish he would say, "Don't move. Stay."

From this I knew that if we went with them, they would take my brother away from me and they would kill us. I thought, "Well I'm not going anywhere." We sat in the barracks for a few hours. It was very quiet.

Then all of a sudden the policeman came back. He said, "They're all gone." So we came out of the barracks. We were so trained to be pushed around that we marched in groups of eight. We walked until we came to the end of the camp. We looked around and there were no Germans with us. Near the barracks there were houses where the German commanders lived. We went there, but the houses were empty. The Germans were in such a hurry to leave, their dinner was still on the table.

The next day we didn't see anybody. We didn't know where to go or what to do. A Polish policeman came and warned us to get out of there. He thought the Germans had mined the camp and it might blow up. We went out, but there was nowhere to go. No friendly soul. No friendly Poles. I remembered that my parents and my grandparents used to say that after World War I people couldn't find each other for such a long time. They always told us, that if anything like that happened again, and we survived, come home. So we went home.

We went back to Kozenice, but there was nothing to come home to -- no family, nobody we knew, no food, nowhere to work. We went to the house that we used to live in. This house was empty because the Germans had been using it for an office. We moved into the kitchen because it was the one room we could heat. I went to my grandparents' old house and tore off some boards so I could heat the house. We stayed there.

But a few weeks later the story started all over again. Too many Jews had come back. The Polish people started killing Jews in small towns. In a little town not far from where we were, two sisters, that I was in camp with got killed by Polish villagers.

We had nothing to eat. To live there was unbearable. Every corner, every place I went reminded me of somebody. Everything we had was taken except a few pictures. So we decided to go to a larger Polish city called Lodz. We stayed there a few months, and then we went back to Germany to the displaced persons camp in Stuttgart. In the camp, I wrote a letter to my uncle in Charleston. With the help of Governor James F. Byrnes, my uncle was able to get us to the United States in 1947.

Ben Is Liberated

One of the inmates runs into the little camp at Allach and hollers "I see a white sheet up there." Everyone looked at the guard towers. The guards had left the towers. They put up a white sheet, but they weren't there. Everybody who had one ounce of strength left ran out of the barracks and into the kitchen to get food. I couldn't move.

Then the American Army marched. That's the way I got liberated on April 30, 1945. I couldn't exhibit any emotions because I was so sick and so weak. I weighed 87 or 89 pounds. Inwardly I was overjoyed, but if you had been an American soldier and had looked at me, there was no reaction because I could not move. I was flat gone.

It was a blessing in disguise that I couldn't eat. Other prisoners went to the bunkers, the area where potatoes were stored underground, and started eating raw potatoes. Many died. Then the American army realized what was going on. They put us in quarantine and rationed the food.

Pincus Is Liberated

It was a Friday morning, April 20, Hitler's birthday. The SS came and gave us an extra pat of margarine in honor of the Fuhrer. The British army was approaching so they began moving us again. We were on the train packed one hundred to a car. All of a sudden we heard sirens. American fighter planes came and started strafing our train. They didn't know there were prisoners on the train. While they were strafing us, the two SS guards hid under the wagon.

Something told me, maybe it was instinct, "This is your chance. Run." I jumped out of the train and ran about three miles. Several others jumped too. The fighter planes strafed us. I could see the bullets flying practically right by my nose. But I kept going. This was my only chance. All I had on was shorts. I didn't even have a shirt because it was very hot in the train and I was barefooted. But I kept running.

I met another fellow who had also escaped. We started walking. It was already late in the morning. We were hungry and cold. We saw a farmer's hut. We went into the farm house. The Czech farmer helped us a lot. He gave us food and clothes and kept us warm for about a day. We were skin and bones. If the Germans had caught the farmer hiding us, he would have been executed.

The next morning we had to leave because the Germans were searching for us. Although the war was almost over, they still came into the village looking for prisoners. The farmer found out about it. That night he took us into the forest and gave us a shovel. We dug a deep hole. He gave us blankets, and we slept there for two weeks. Every night he brought us food until the American soldiers came.

The Americans came on May 5 to Czechoslovakia. The Fifth Army, General Patton's army, liberated us. Five years later when I came to America, I was drafted. I served in the Fifth Army.

Rudy Is Liberated

Around April 24 or 25, officials at the underground factory in Gusen, where we were working, started to burn and destroy documents. We knew then the end was near. The first Red Cross packages began to arrive and the SS disappeared. They silently stole away. They were replaced by Austrian military police, who guarded the camp from then on. We still couldn't get out. We were prisoners, but there was no more work, and we waited.

On May 5, 1945, a tank came up to the barbed wire area where my barracks was located. The conversation was in Yiddish mixed with some English. "We are the American army. Your camp is being liberated. Stay here. You will get soup. The soup column is right behind us. You are free. The American army is behind me, but stay in the camps so that there is no confusion. We assure you that you will be fed." This tank was followed by some jeeps and trucks. The Americans picked up the Austrian military police and took them away. The guards' rifles were thrown on a pile and set afire by the American troops.

I felt truly like a bird who has flown out of a cage. I did not know what the future would bring. I made my way to Linz, Germany. I went to a hospital. I got number one American food. The first time I ate it, I could not even keep it down. After a while I could eat white bread, some toast. I gradually got a little bit of strength back.

AMERICAN SOLDIERS SEE THE CAMPS

The readings below are parts of interviews with South Carolinians who helped liberate concentration camps in Germany and Austria at the end of World War II. Most South Carolinians know Strom Thurmond for his close to forty years in the United States Senate. However, in 1944, he was serving his country in the army as a member of the 82nd Airborne Division. In the selection below he describes what he saw at Buchenwald (Boo-Kin-Wald) concentration camp in Germany.

Senator Thurmond at Buchenwald

Thurmond: I was with the First Army all through the war in Europe. The First Army uncovered the Buchenwald concentration camp which is located some miles from Leipzig, Germany.

In looking over the camp I was told that most people died from starving. There must of been several hundred people who had died from starvation stacked up like cordwood. A big pile of dead people, and some of them were not dead. Some were barely living, and some of our doctors were able to save some of those people. I never saw such a sight in my life.

Interviewer: When did you get over there?

Thurmond: I landed on D-Day with the 82nd Airborne Division in Normandy, and we took that part of the country there in France. We went through Paris and into Belgium. That's when the Battle of the Bulge occurred. We were stopped in Belgium, and we had to drop back. That was a terrible fight, the Battle of the Bulge, but we stopped them.

Then we went back through Belgium and on from one place to another until we finally crossed the Rhine River into Germany. Then we got near Berlin and sat on the banks of the river while the Russians took it. That was the order General Eisenhower gave. We were disappointed we didn't have the honor of taking Berlin.

Interviewer: Then you went on from Berlin to Buchenwald?

Thurmond: That's right.

Interviewer: The First Army came to Buchenwald and you liberated the camp.

Thurmond: We got there right after it was liberated. Some troops ahead of us had just liberated it. That's when I witnessed these things I'm telling you about. I just can't imagine how any person could be so inhuman as to do to those people what I saw.

Interviewer: At Buchenwald did you have an opportunity to speak to any of the survivors or have contact with any of the survivors?

Thurmond: The survivors were lying on the ground and were so weak they couldn't talk. The doctors had a difficult time telling whether they were living or dead, but they could detect that a few of them were living, and, of course, they were taken and treated and helped anyway they could.

Interviewer: Did you remain there some time?

Thurmond: No, we remained there long enough to survey the situation and to determine it was stabilized. Then others came in and took over the actual work of removing the bodies. The medical corps was still trying to tell who was dead or alive among those who were piled up like cordwood, a great high wall of people, some barely living, others dead.

Interviewer: Could you tell me some more about how people reacted in your group?

Thurmond: We wondered why the German people in Leipzig didn't know what was going on. If they did know, why they didn't do something about it. Some of them claimed they didn't know about it, and they may not. But others were scared to do anything or take any part. Some of course were indifferent and were trying to save their own lives.

Interviewer: Do you have any idea how many people were left there by the time you got there?

Thurmond: They disposed of them as they died. This particular pile of people must of been several hundred.

Henry Allen at Mauthausen

Henry Allen arrived in Europe in January 1945. He served with the Third Army in France, Germany, and Austria. In this reading he tells what he saw at the Mauthausen (Mat-House-En) concentration camp in Austria.

ALLEN: The concentration camp that I saw is located near Linz, Austria just across the Danube River at a tiny village called Mauthausen. In the Mauthausen concentration camp I saw wagons loaded with bodies. They were stacked like cordwood. They should have been interred earlier, but the Germans had not because they vacated when the Americans came and didn't bury a lot of the dead. A lot of them probably were waiting to go to the crematorium.

In Mauthausen I saw the crematorium. Also I saw the gas chambers. They had modified and rigged showers stall after shower stall. I assume going in there they thought they were going in for a shower when actually it was gas. This was the gas chambers that they used.

It's just hard to believe that people could be like that to treat people the way they did and starve them for days and weeks. These survivors looked like they were dead. Eyes sunk back like a dead person.

Interviewer: So you saw the barracks where the prisoners were kept. You saw the crematoria where the bodies were burned after they had been gassed in the gas chambers, and you saw the gas chambers. The people that were there, tell us how they reacted when you arrived, the ones that were still left alive.

Allen: I was not the first unit to arrive there. The concentration camp had been secured when my people arrived there. In most cases those that were there were still suffering from malnutrition and were not able to communicate a great deal. It was so hard to communicate because we had to be concerned about many things. First of all the sorrow and our own feelings for those people. Also medical persons were moving in to assist these people, so, therefore, I did not have close contact with them. Later on my unit drew the mission of securing a German airfield in Austria near the town of Traun, ten miles out of Linz.

This airfield had many, many barracks and the American government started moving in POWs and DPs, displaced persons, from various camps. There was thousands of people being brought in. Normally they brought the worst cases in first and the barracks at this airfield had been converted into a temporary hospital. These people were brought in by stretcher and were treated by the medical personnel.

I stayed four months, and I saw thousands go through there. A lot of them didn't make it. A lot of them were dead on arrival from malnutrition and the treatment that they had gone through. I was happy to get away from there and move on to the rear.

Interviewer: Did you talk with any of the people you met during these few months?

Allen: Yes, I talked with a few, and I saw the markings, the tattoos on several. Mauthausen had a tattoo shop also wherethey tattooed numbers. Also they had a tooth shop. This is where prisoners were taken in and, I guess, their teeth checked. If they had gold, in their teeth, the teeth were extracted before they went into the crematorium. So I saw what we called the tooth shop where they extracted the teeth. I saw also so many personal items that were removed before they went into the shower, thousands and thousands of articles of clothing and things that had been taken from the prisoners before they were put to death.

Interviewer: Can you remember your feelings about what you were seeing?

Allen: It's a feeling you wish to get rid of entirely especially back in your younger days. That is something that you want to forget. I think we all have feelings for our fellow man. It was hard to concentrate on your everyday job because it could be me in that condition. It could have been my brother, my mother, my father, my sister. It could have been my family, but it so happened, I was an American from the land of the free. The memories are still there. You don't shake them entirely. For many, many years I refused to be interviewed. I just wanted to come home, get readjusted to life.

Interviewer: While you were in Germany did you have any contact with villagers and German citizens to know whether they knew what was going on at the concentration camps?

Allen: I did talk with a lot of people in Austria and in Munich, Germany. I can't believe this. People in the village near the concentration camps Mauthausen and Dachau swear to you that they knew nothing about it. I don't understand how you could miss it living so close. I think a lot of them knew.

Interviewer: Was there a smell in the air?

Allen: Yes, in the immediate area. You never forget the burnt smell. For a long, long time you feel like you still have it in your nostrils.

TEACHING LESSON TEN

Materials **Handout 10A: German Officers State Their Case**
Handout 10B: German Officers State Their Case
Handout 10C: Himmler Speaks To The SS Leaders

Key Terms Nuremberg Trials, crimes against humanity

Procedure

Motivate Either the teacher or a student should summarize Overview VII for the class emphasizing the Nuremberg Trials. Point out that although these trials were unique in having an international panel of judges and prosecutors, they were conducted like other criminal trials. The defendants were charged in written indictments, represented by counsel of their own choosing, had the right to argue their own cases, could provide defense witnesses and evidence in their behalf, and could cross-examine prosecution witnesses.

The accused in the Nuremberg Trials were charged with *crimes against humanity*. Guilt or innocence was determined by a panel of judges from the major Allied powers: the United States, Britain, the Soviet Union, and France. Tell students that they are about to read explanations by two German officers who gave testimony at the trials about their reasons for participating in the Holocaust. Before distributing the handouts, have the class speculate on what defense the men will offer for their behavior.

Develop Divide the class into pairs. Give each pair a copy of **Handout 10A**. As one student makes a list of the arguments Ohlendorf used to explain his behavior, have the other student create a list of counterarguments. Distribute **Handout 10B** to each pair and have students repeat this process exchanging roles. Note that Heinrich Himmler, referred to in Handout 10B, was the SS chief with responsibility for supervising the execution of the Final Solution.

When all pairs have completed the assignment, take turns letting each pair write one of the explanations they identified from Handout 10A on the board. Continue until all explanations have been identified and recorded on the board. *Among the explanations suggested by the readings are the arguments that the officers were just following orders;, to disobey would have been unpatriotic; it was not the responsibility of subordinates to*

make decisions, but only to carry them out; their military training had not prepared them to make decisions; the officers did not have enough information to make a decision about the rightness of their actions or involvement.

List all arguments on the board. Then have the students supply their counterarguments. If other students have counterarguments that vary significantly from the ones listed, have them state their counterarguments and record them on the board. Can these explanations and arguments be classified into some common categories?

Conclude by asking students whether they think German soldiers share the blame for the atrocities committed by the Nazis with the many millions of civilians who did not resist or protest these activities.

Explain to the class that they are about to hear a part of the speech delivered by Heinrich Himmler, chief of the elite military corps known as the SS. He had much of the responsibility for carrying out the Nazi Final Solution. This speech was given to top SS leaders at a meeting in Poznan, Poland, in 1943. Ask a good reader to read Handout 10C aloud or tape record it and play the tape for the class. Discuss reactions to Himmler's speech. Were students surprised by Himmler's pride in the slaughter? Why or why not?

Distribute **Handout 10C** before continuing the discussion.

1. What subject does Himmler say he is discussing? (*the deportation and extermination of European Jews*)

2. Why do you think he said that his topic could be talked about openly at that meeting, but not elsewhere? *The people in this group presumably shared his belief in the Final Solution and his commitment to the annihilation of the Jews.*

3. Why do you think Himmler said that SS leaders should feel proud about their part in the murder of Jews? *They should feel proud, because they remained "decent." It is a "glorious" page in German history.*

Before continuing discussion of Himmler's speech, write the word *decent* on the board.

4. What do you think Himmler meant when he said that the people who did this have remained "decent."

5. How does Himmler's definition of *decency* differ from what is usually meant by this term? *One definition of decent is morally praiseworthy.*

Have students write a monologue or speech in which a survivor such as Renee, Pincus, Rudy, or one of the other people students have read about responds to Himmler's speech.

Extend

As a class, create a Charter of Rights and Responsibilities for members of the armed forces. Students can define what they believe to be the obligations of soldiers to carry out orders with which they disagree. They can also decide if soldiers will be held responsible for carrying out orders that are later judged to be criminal acts.

Interested students might research and report to the class on some more recent trials of Nazi war criminals, the explanations given by Serbian soldiers during the war in the former Yugoslavia for their participation in "ethnic cleansing", communist leader, Erich Honecker's, of the former state of East Germany trial for his shoot-to-kill orders for East Germans attempting to escape across the Berlin Wall, or the defense of Lieutenant Cally for his behavior at My Lai during the Vietnam War. Students can consult the *Reader's Guide* for articles these suggestions or on the trial of Adolph Eichmann or Klaus Barbie. Others might find out about the work of famous Nazi hunters such as Simon Wiesenthal or Beate Klarsfeld.

GERMAN OFFICERS STATE THEIR CASE

Part I

At the Nuremberg War Trials, Otto Ohlendorf, an officer in the German army, was questioned about his leadership of mobile execution squads. These squads moved from place to place killing groups of people beside mass graves. Under Ohlendorf's direction, Special Task Unit D murdered about 90,000 Jews. Ohlendorf was a university-educated officer who held a Ph.D. degree. A part of his testimony at the Nuremberg Trials follows.

Counsel: What were your thoughts when you received the order for the killings?

Ohlendorf: The immediate feeling with me and the other men was one of personal protest, but I was under direct military coercion and carried it out. The order, as such, even now I consider to have been wrong, but there is no question for me whether it was moral or immoral because a leader who has to deal with such serious questions decides on his own responsibility. This is his responsibility. I cannot examine, and I cannot judge. I am not entitled to do so. What I did there is the same as is done in any other army. As a soldier, I got an order, and I obeyed this order as a soldier.

1. Make a list of the main arguments this defendant uses to explain his actions during the Holocaust.
2. Next to each argument you have listed, write three or four sentences describing how you think the prosecutors at the Nuremberg Trial would answer each argument that the defendant has made.
3. What person or group do you think the defendant would blame for the loss of life that occurred in the Holocaust?

Part II

Rudolf Hess was the commander of Auschwitz in Poland, the largest of the killing centers built by the Germans. Over 4 million people were systematically put to death at Auschwitz. Hoess served as head of this camp from May 1940 until the end of 1943. A part of his explanation of his actions at the camps follows.

> Don't you see; we SS men were not supposed to think about these things. It never ever occurred to us, and besides, it was something already taken for granted that the Jews were to blame for everything. We just never heard anything else. Even our military training took for granted that we had to protect Germany from the Jews.
>
> It only started to occur to me after the collapse that maybe it was not quite right, after I had heard what everybody was saying. We were all trained to obey orders without even thinking. The thought of disobeying an order would simply never have occurred to anybody, and somebody else would have done just as well if I hadn't. Himmler had ordered it and had even explained the necessity, and I really never gave much thought to whether it was wrong. It just seemed necessary.
>
> When, in the summer of 1941, Himmler gave me the order to prepare installations at Auschwitz where mass exterminations could take place and personally carry out these exterminations, I did not have the slightest idea of their scale or consequences. It was certainly an extraordinary and monstrous order. Nevertheless, the reasons behind the extermination program seemed to me, right. I did not reflect on it at the time. I had been given an order, and I had to carry it out. Whether this mass extermination was necessary or not was something on which I could not allow myself to form an opinion, for I lacked the necessary breadth of view.
>
> Since my arrest, it has been said to me repeatedly that I could have disobeyed this order, and that I might even have assassinated Himmler. I do not believe that of all the thousands of SS officers there could have been found a single one capable of such a thought. It was completely impossible. Certainly many SS officers grumbled about some of the orders that came from the SS, but they nevertheless always carried them out.

1. Make a list of the main arguments this defendant uses to explain his actions during the Holocaust.
2. Next to each argument you have listed, write three or four sentences describing how the prosecutors at the Nuremberg Trial would answer each argument the defendant has made.
3. On what person or group do you think the defendant would place the blame or responsibility for the persecution and loss of life that occurred in the Holocaust?

HIMMLER SPEAKS TO THE SS LEADERS

I want to tell you about a very grave matter in all frankness. We can talk about it quite openly here, but we must never talk about it publicly. I mean the evacuation of the Jews, the extermination of the Jewish people. Most of you will know what it means to see 100 corpses piled up, or 500 or 1000. To have gone through this and, except for instances of human weakness, to have remained decent, that has made us tough. This is an unwritten, never to be written, glorious page of our history.

Evidence Presented at the Trial of Major War Criminals at Nuremberg. A speech by Heinrich Himmler, SS Chief, before SS leaders in Poznan, Poland, in 1943.

TEACHING LESSON ELEVEN

Materials: **Handout 11A: 150-Percent Nazi**
Handout 11B: Nazi Education
Handout 11C: News from Germany: 1992

Key Terms: Hitler Youth, indoctrination, vigilance

Procedure

Motivate

Remind students that all of the South Carolinians they have read about so far were either survivors of the Holocaust or American soldiers who saw the horrors of the concentration camps at liberation. Peter Becker, the South Carolinian they will read about in this lesson, is different. Like many thousands of non-Jewish Germans who lived during this period, he was not just a passive bystander in the persecution of Jews and other minorities, but an active supporter of Hitler and the Nazi party. In his own words, he was, "150-percent Nazi." Handout 11A offers some insight into how young Germans like Peter were educated or indoctrinated in the prewar period and the war years to develop loyalty to Nazism and Hitler. In Handout 11B Becker tells the story of how he became a Nazi and of how his intense admiration for Hitler changed after the war ended.

Explain to the class that in any society, individuals learn the normal, or accepted, political beliefs and behavior of their society from their family, friends, schools, churches or synagogues, and other community organizations. Learning the accepted political beliefs and behavior of one's society is called *political socialization*.

Begin the lesson by asking students to name some of the political values and beliefs they have learned as Americans. Write their responses on the board. You may want to give them a few examples to begin with. *Voting is an important right and responsibility of citizens. All people are created equal; all people should be treated equally under the law. The U.S. is a democracy whose leaders govern with the consent of the people.* When the list is completed, have students discuss where they have learned these beliefs and behaviors of American democracy. (*school, textbooks, home, church or synagogue, television and other media*) Then explain that in this

lesson, students will read about a young man who was socialized in a very different political culture, Nazi Germany in the late 1930s.

Develop

Distribute **Handout 11A**. Ask each student to write down eight political beliefs, values, or ideas that a German boy might have learned in the course of his schooling, judging by the statements of the Nazi Minister of Education and the examples from the arithmetic book and geography lesson. Have students share their lists with the class. *Among the values or beliefs students might mention are the following: the state is more important than the individual; a good German should be willing to sacrifice or face death for the Nazis and for Hitler; the purpose of schooling is to teach obedience to authority; the most important responsibility of a girl is to bear children; girls do not need to be well educated to fulfil their responsibilities to the Nazi state; Jews are aliens; Germany is powerful because of its racial purity; the U.S. is weak because of its racial impurity; democracy is an inferior and inefficient form of government.*

Distribute **Handout 11B**. Have students read the handout and work in groups to write answers to Four questions:

1. How was Peter socialized or educated to become a Hitler Youth?
2. Name at least three values or political beliefs and ideas Peter held as a Hitler Youth.
3. Who did Peter blame for Germany's current economic problems? How did he form this opinion?
4. Why do you think Peter so willingly accepted and did not question what he learned in the special Nazi school, in public school, and in the Hitler Youth?

Have various students share their responses with the class for Questions 1 and 3. To better involve the entire class, ask one student for a value or belief found in Question 2, next ask for hands of all those who agree with that response. Now question those who did not raise their hands. Ask why they did not agree with that answer. Ask one or two students why they do not think that the given response was a belief or value Peter held. Continue with this method until you have covered all possible answers.

Finally, focus discussion on Question 4. Make sure students understand that Peter's family, his peers, his teachers, respected authority figures like the Nazi leaders who visited his school and

shared and reinforced the beliefs and values he was learning in his school, his after-school activities, and his youth group. Moreover, his textbooks taught and reinforced his distorted view of German history. In addition, his access to information, particularly accurate information, was carefully controlled in the special Nazi school. In his later teen years, although his life was less structured or controlled, information was still carefully screened and censored by the totalitarian government under which he lived.

Next have students describe the events which led Peter to question his understanding of German history and the Nazi government. List responses on the board. *(viewing traveling exhibit in Bremen, listening to Nuremberg Trials, talking with the American teacher, studying German history)* Ask students how each of these events affected his view of the Nazis, the war, and his own participation in the Hitler Youth.

Conclude by exploring with the class the final paragraph of Handout 11B entitled "A Warning". Write the following statement on the board: "Eternal Vigilance Is the Price of Liberty." Briefly review with the class Overviews II and III. Now have a volunteer paraphrase the statement and explain how it applies to events in Nazi Germany. What safeguards exist in a democracy to make the rise of a Hitler or a catastrophe like the Holocaust less likely? Why does Becker consider a free press so important to the defense of liberty? How would Becker's education have been different if Nazi Germany had allowed a free press at that time? Why didn't Hitler allow a free press? Why do you think Becker says people need to become, "politically active" to protect their freedoms? What does he mean by "politically active"? *Examples of politically active citizens include prople who are informed about events in their community, state, and nation; knowledgeable about the candidates who run for office; registering and voting; willing to speak out against actions by other citizens or government leaders that affect or take away the rights of citizens and minorities.*

Extend

As a final activity, use Handout 11C, which comes from a 1992 newspaper article. Explain to the class that Nazi Hunter Simon Wiesentahl has identified six conditions that he believes made it possible for the Holocaust to take place. These conditions are: 1) The existence of a feeling of overpowering hatred by the people of a nation; 2) A charismatic leader able to identify the feelings of anger and alienation that existed within the nation and able to convert these feelings into hatred of a target group; 3) a government bureaucracy that could be taken over

and used to organize a policy of repression and extermination; 4) A highly developed state of technology that makes possible methods of mass extermination; 5) War or economic hard times; 6) A target group against whom this hatred could be directed.

Write these six conditions on the board. Then distribute **Handout 11C**. Have students decide or summerize for students whether any of these conditions existed in Germany in 1992 at the time this article was written and how many if any, exist in Germany or any other country today. Dicuss what students might do or encourage others to do to make sure that the situations such as those they read about in this newspaper article do not escalate further. Sould the government play a role in ending outbreaks of violence such as these? What responsibility do individuals or private citizens have for defusing such situations? Have students report to the class on how the German government and private citizens responded to the rise in hate crimes in their country. (*banning neo-Nazi parties, limiting immigration from Eastern Europe, marching to protest Nazism*)

150-PERCENT NAZI

Today Peter Becker is the chairperson of the History Department at the University of South Carolina, but in the 1930s he was growing up in Germany, his native country. Becker was born in Munich, Germany in 1929. He was the oldest of four boys. When he was five years old, his father died. His widowed mother had no way to support her young children and she decided to place Peter in one of Hitler's special schools for Hitler Youth, the future leaders of the Nazi Party.

Enrolled in School by Mother

At the age of six I was not aware of the existence of the Hitler Youth or of Hitler for that matter. It was a shock to me to be going on a trip with my mother. I was taken to Potsdam and introduced to various people. All of a sudden my mother said goodbye and left. I was then in a school, but I was not aware of the purpose of the school. The school in which I was enrolled and where my brothers also came later was set up for the training of the future leaders of the Nazi party. I was in the National Political Education Institution at Potsdam. It was the only school in which children were enrolled as young as age six. Nazi party membership was not a requirement for my school. To get into this school, you had to be reasonably intelligent and in good physical condition, healthy, no blemishes, no impairments. You also had to be an Aryan, no Jewish blood. It was a boarding school. We only went home during vacations, Easter, Christmas and the six-week summer vacation.

The Curriculum

As Hitler Youth, our activities were not much different from other German schoolchildren. Our curriculum included English, mathematics, biology, chemistry, and physics, Latin, geography and music. We were in a boarding school and under constant supevision. We were raised in a military lifestyle. Our lives were regulated from morning until night. We all got up at a certain time, very early. We then performed exercises out in the yard regardless of the weather, winter and summer. We then ate breakfast, made our beds, washed, dressed and went to school. At lunch time we marched to lunch. After lunch we did some homework. Then we ate the evening meal and had more activities.

Extracurricular Activities

It was in the after-school activities that my life differed from that of a normal boy who went to public school. Our life was much more structured. Whatever Hitler wanted to do with us, we took in, in a very careful fashion. We were not aware of being indoctrinated. It was a very subtle process. We had a great number of activities. One afternoon was devoted to marching out into the countryside. We played games where we chased each other, but the objective was to learn how to move in underbrush, forests, and fields. Even play was designed to prepare us for a military life. Once a week we drilled, learning how to march, salute, and make turns.

A Nazi without Knowing It

In the evenings we were shown movies. The movies generally had some kind of patriotic or political message even though we were not aware of that. When we were older, speakers came who spoke to us on various issues. Once the war started, it became one of the primary topics: how the war was going, what Germany was going to do, how Germany was successful in doing this or that. We were indoctrinated in a very subtle fashion so that by the time the war ended in 1945, when I was fifteen, I had become a Nazi without even becoming aware that I was one. That is, I didn't know how I had become one.

To me Hitler was the great man in Germany's life. I had become convinced that Hitler was the savior of Germany. I could believe all this because our knowledge of what had gone on in the past was very limited. We were carefully kept from having a broad picture of history. We were not aware of what Germany had done before. Our history lessons started with the First World War and the depressing period after Germany had been beaten down as a result of the Treaty of Versailles, disarmed, and saddled with reparations. We learned that Hitler came along to lift Germany out of this muck and bring it back to greatness. We felt that we were part of that and we were very proud.

The Jews were not mentioned very often. Our enemies were the French, the Russians or Bolsheviks, and the English. We were taught that the war was all an attempt by the other European countries to encircle Germany and keep it down. Hitler had succeeded in exploding this ring of encirclement to make Germany free again. He had rearmed Germany, making it a great power again.

Learning Anti-Semitism

We were aware that the Jews existed, but there was very little attention given to the Jews. We received publications which, however, were very effective. They dealt with such distortions and lies as, for example, how the Jews were the big imperialists in England and France. The Jewish people were woven into the general picture that was drawn for us of the outside world. We never saw any Jews. We didn't know any Jews, at least not in the school. In the school we saw publications in which Jews were depicted as fat and ugly. Those pictures stayed with me longer than any verbal impression that could have been given to me. I didn't know any Jews except the one Jewish family across the street from my grandfather's house in Oranienburg. I played with the daughter when I was younger. I only learned after the war that they were Jewish.

We did not have access to radio on a regular basis. We were not given newspapers. Our knowledge of what was going on in the outside world came totally from what we were told. Once the war started, we listened to radio broadcasts about the military progress but this news was very controlled. We were winning and that was great, so we all felt very happy.

Hitler's picture was in every room, in every classroom, and in every dormitory room. Hitler and other powerful Nazi leaders were our heroes. Because we were in a school close to Berlin, we were used for exhibit purposes whenever the regime had an important visitor, a prime minister or some other foreign visitor. We were shown off as part of the New Germany. We saw Goebbels, Himmler, Goering, Mussolini and Mussolini's Secretary of State. All the important people who happened to be in Berlin and who had dealings with the Third Reich came to our school. We were all very impressed with that and thought, "How great and good we are."

When I was thirteen, I left the school and came home. I had become ill. My illness kept me from staying and I was very happy about this. What I hated about the school was not the indoctrination. It was being away from home. We were in an environment which consisted of fifty other boys. I did not get much attention. Certainly not as much as I wanted to. I didn't resent being there because of the nature of the school. I resented being away from home.

History Rewritten by the Nazis

I went to a normal public school in Potsdam. The curriculum was not similar to what we had in the Nazi school. It was a normal curriculum except that biology, history, and geography were clearly affected by Nazi ideology. Jews were depicted in the biology books as an inferior race who exploited others. In biology we also learned about racial purity. In geography we were told how Germany had suffered and how Germany had lost its colonies while England, for example, was amassing its empire. The poor Germans had been deprived of all the pleasures of empire. It was the French and British who had kept the Germans down. The Germans were a downtrodden people resurrected by Hitler for greatness. Germany was the only pure Aryan country. All the others were contaminated. We were led to believe that we were the top people. The Germans had made all the important innovations in modern civilization. It was German order and discipline and German industry which was foremost.

Joins the Regular Hitler Youth

When I left the Nazi school, I became a member of the regular Hitler Youth. By that time membership in the Hitler Youth was compulsory. I never questioned the fact that we had to join. It was also something that I wanted to do. It was fun. I joined the Hitler Youth Cavalry. We learned how to ride horses and drive a coach with four horses. It was all very exciting. These activities were interspersed with indoctrination evenings when all Hitler Youth groups came together to listen to speakers praising Hitler and the Nazi party and to talk about the victories Germany was winning, even though we were, by that time, retreating.

No Awareness of Germany Losing War

Towards the end of the war, all news in Germany was carefully controlled. We didn't see any pictures in the paper about the results of air raids. In Potsdam, where I lived, we did not know what an air raid really meant.

It was not until 1943 when I took my first trip to Berlin that I saw ruins. I was shocked, but I still believed we were going to win the war. The bombing of Berlin was a temporary setback. The city would be rebuilt in much greater splendor than before.

Until the very last minute I thought we were winning because I was also a full believer in the propaganda which said that the Germans were working on wonder weapons. Until the day the Russians showed up on the outskirts of Potsdam and began to shell it, I was convinced that Germany would win the war. It shows how strong indoctrination and propaganda can be, and how easily people can be misled.

150-Percent Nazi

When the war ended in 1945, I was almost sixteen. The Russians moved in and occupied Potsdam. The janitor in our building was a member of the Communist party. He went to the police and denounced me as having been a very strong Nazi. Indeed I was a Nazi. What kind of Nazi was I? I think I was 150-percent Nazi. That's how strongly I believed in the system and what Hitler was doing. I was picked up by the Russians and questioned. When they realized I was harmless, I was released. That's when my family decided to move to Bremen, another city in Germany.

Shortly after the Russians occupied Berlin, they put up bulletin boards on street corners to which were pasted newspaper articles or newspapers. I remember seeing a headline that said Germans killed four million Jews. I was outraged. I was convinced at first that this headline was similar to the accusations made against the Germans during the First World War. It was just propaganda by the British and Americans. I was convinced that Germany was being set up as the guilty party to pay reparations again. Then after a while the figures changed. Ultimately it was six million. I still did not believe it.

I looked in an almanac which said Germany only had about 600,000 Jewish people. I wondered how we could possibly have killed six million. Then I looked at the areas which Germany had occupied from 1939 until 1945 and at the Jewish population in France, Belgium, Holland, Denmark, Austria, Poland and Russia. Then I realized that the numbers fit. It was possible for the Germans to have done this. I still did not believe it. To me it was inconceivable that we Germans could have done that.

Begins to Question

My mind changed slowly. It was a painful process which took place over a period of two years between 1945 and 1947. The first thing that made me change my mind or accept what had happened was a traveling exhibit that came to Bremen. It consisted of things from various concentration camps. The ones that I remember were lamp shades made out of human skins.

Reluctantly I became convinced that what the Germans were accused of was actually true. By that time I was 16 or 17 and the Nuremberg Trials had begun. I listened to them on the radio and read the reports about them. Then we saw newsreels of the concentration camps, showing what the Germans had done, not only in Germany, but also, in the death camps in Poland. I began to learn the difference between the camps in Germany and the camps in Poland.

Learns the Truth at Last

Then I met an American high school teacher working in Germany. We had long talks about Hitler, politics, and democracy. At first I was a defender of Hitler and of Germany. I felt that Germany had been unjustly maligned. But through our discussions I began to see a different picture. It took me two years to fully accept what the Germans had done. I think that's why I became a historian. I wanted to understand what had happened to Germany and to me. It has helped me to understand. But have I come to terms with my past? The answer is no.

An Unanswered Question

Had I become a member of the SS and been assigned as a guard to a concentration camp or to a police unit which did nothing but shoot people, what would I have done? I don't know. I would hope that I would have realized that what I was being asked to do was a great crime. But I don't know whether I would have had that internal strength or whether I would have been swept up in events to become a mindless follower as all the others were who did not speak out or even blink an eye at what was happening. It is something I still, to this day, cannot answer. I'm very fortunate I never had to answer that question.

A Warning

There is a saying on the columns of the National Archives building in Washington, D.C.: *Eternal Vigilance Is the Price of Liberty*. People like Hitler exist in every age under different guises. There are always people who follow such leaders without questioning too much because whatever convinces them is so strong they don't see anything else. What prevents a society from falling into that trap is eternal vigilance, making sure that there are no secrets. A strong press is one of the absolute safeguards of a democratic political system. So are openness and popular participation. People have to become politically active not necessarily in the sense of joining a party, but contributing their share to society and not letting other people do it for them.

NAZI EDUCATION

The following selections from *Facing History and Ourselves, Holocaust and Human Behavior* by Margot Strom and William Parsons offer insight into the curriculum of German schools during the years of Hitler's rule in Germany. The first reading describes the Nazi Minister of Education's goals of education. The second one looks at a math problem, and the third looks at a discussion in a geography.

Nazi Education Goals

The chief purpose of the school is to train human beings to realize that the State is more important than the individual, that individuals must be willing and ready to sacrifice themselves for Nation and Fuehrer....The basic principle to keep in mind is that we are not striving to inculcate as much knowledge as possible into the minds of our students. If students have learned to submit to authority, if they have developed a willingness to fit into that particular [place] chosen for them by the Party, then their education has been successful.

Every girl must learn the duties of a mother before she is sixteen, so that she can have children. Why should girls bother with higher mathematics or art or drama or literature? They could have babies without that sort of knowledge.

An Arithmetic Lesson

The following word problem appeared in *Germany's Rise and Fall-Arithmetic Instruction in Higher Grades of Elementary School*:

> The Jews are aliens in Germany. In 1933 there were 66,060,000 inhabitants of the German Reich, of whom 499,682 were Jews. What is the percentage of aliens?

A Geography Lesson

In one geography class, the teacher explained that Germany was powerful now because of the doctrine of race purity. He asked his students to name countries that were declining because of racial sins.

They mentioned Russia, England, France. The teacher was not satisfied.

"Well, which country has always called itself the 'melting pot' of all nations?"

Then came the chorus, "Amerika."

He explained how during the centuries there had been many men and women who could not get along in Europe. Most of them were criminals and crooks...undesirables. Whenever they tangled with the law in Germany, or any other European country, they got on a boat and went to the United States. There they married each other....Any German boy with intelligence could see what the result would be. The citizens of the United States were sinking lower and lower.

"There are many other weaknesses as a result of this lack of racial purity," he continued. "Their government is corrupt. They have a low type of government, a democracy. What is a democracy?"

"A democracy is a form of government in which people waste much time."

"A democracy is a form of government that will be defeated by the Fuehrer."

NEWS FROM GERMANY: 1992

USA Today
November 23, 1992

Refugees, Jews Targets of Neo-Nazis

MARZAHN, Germany. Mention Hitler to 19-year-old skinhead Andre Hanisch and he says, "good man." "We never had these foreigner problems under Hitler," says Hanisch, one of hundreds of neo-Nazi skinheads who have recently attacked compounds housing people seeking asylum. Race-related violence and anti-Semitism have swept Germany this year and the worst, officials fear, is yet to come.

Many Germans are angry that 500,000 asylum-seekers are expected to pour in by year's end. Some accuse foreigners of stealing jobs by working for cheaper wages, echoing complaints about Jews in the 1930s.

"Our country is hurting, no jobs, no money, no economic growth, and we're paying for these filthy dogs to live," says construction worker Johannes Seibert, 43. "It's just doesn't make a bit of sense."

Right-wing groups have committed at least 1,800 acts of violence against foreigners this year, up from 1,500 attacks in 1991 and 130 in 1990.

Daily violence has spread to 40 cities and claimed at least 11 lives, mostly foreigners. Rock bands that sing hate lyrics are also growing in popularity, record store owners say. Band members and fans greet each other with Nazi salutes and openly denounce foreigners. Foreigners aren't the only targets. Anti-Semitism is rising. At least three memorials to Jewish Holocaust victims have been gutted, vandalized, or defaced with swastikas.

"The right-wing trail of death has just begun," says Ernst Uhrlau of German's domestic counter intelligence service. Youth in the east have lost all respect for authority. They're turning their anger against refugees like Fernando Torres, who fled war-torn Mozambique six weeks ago only to have his jaw broken and two teeth kicked out by eight German neo-Nazis. The compound which Torres shares with refugees from former Yugoslavia, Romania, Bulgaria, Vietnam and several African nations has been firebombed twice.

At least 40,000 Germans belong to extreme right-wing groups, 4,400 in groups that commit violence, investigators say.

"When we hear that 21 Romanians have drowned in a river trying to get here to Germany, we have a party," says neo-Nazi leader Rene Wittman, 24. Two dozen other skinheads surround him, pushing bystanders, flashing the Nazi salute, "Foreigners are leeches." Those like Wittman dress in black military boots and arm themselves with knives, guns, and grenades.

Germany's reunification two years ago is the source of the country's economic problems, experts say, not refugees. "Foreigners are easy targets for their frustrations, says Wolfgang Kuehnel of Berlin's Humboldt University. A government official who assists foreigners adds, "With the break down of the socialist system, the entire structure of family, schools, jobs, sport, culture simply disappeared. The young are looking for something to hold onto, some identity. Riots let weak kids think they are strong."

A Berlin city official warns, "Remove refugees and right-wing youths will simply retarget their anger at homosexuals, successful entrepreneurs, police, Jews...anybody else who is different."

HOLOCAUST TIME LINE

1933

January 30	Hitler appointed chancellor of Germany.
March 23	First concentration camp established in Nazi Germany at Dachau.
March 5	Hitler receives strong vote of confidence from German people in Reichstag elections.
March 24	Reichstag gives Hitler power to enact laws on its behalf.
April 7	Jews barred from German civil service.
April 25	Number of Jewish children admitted to German schools and universities reduced.
May 10	Books by Jews and opponents of Nazism burned publicly.
October 19	Germany withdraws from League of Nations.

1934

August 3	Hitler declares himself president and chancellor of the Third Reich after death of Paul von Hindenburg.

1935

January 13	Saar region annexed by Germany.
March 16	Hitler violates Versailles Treaty by renewing compulsory military draft in Germany.
March 17	German army enters Rhineland.
September 15	Nuremberg Laws deprive Jews of German citizenship.

1936

March 3	Jewish doctors no longer permitted to practice in government institutions in Germany.

March 7	Jews no longer have the right to participate in German elections. German army reoccupies Rhineland.
August 1	Olympic Games open in Berlin. Signs reading *Jews Not Welcome* are temporarily removed from most public places by Hitler's orders.

1937

July 16	Buchenwald concentration camp opens.
November 16	Jews can obtain passports for travel outside of Germany only in special cases.

1938

March 13	Austria annexed by Germany.
July 23	German government announces Jews must carry identification cards.
November 7	Attempt made by Herschel Grynszpan to assassinate German diplomat in Paris.
November 9	Kristallnacht, Night of Broken Glass, anti-Jewish riots in Germany and Austria, takes place.
November 12	German Jews ordered to pay one billion Reichsmarks in reparations for damages of Kristallnacht.
November 15	All Jewish children expelled from German schools.

1939

March 15	Germany occupies Czechoslovakia.
August 23	Soviet-German Pact signed.
September 7	German army invades Poland. World War II begins.
November 28	First Polish ghetto established.

1940

April 9	German army occupies Denmark and southern Norway.
May 10	Germany invades Holland, Belgium, and France.
June 22	French army surrenders and signs armistice with Germany.
October 3	Anti-Jewish laws passed by Vichy Government in France.
November 15	Warsaw Ghetto closed off approximately 500,000 inhabitants.
November 20	Hungary, Rumania, and Slovakia join the Axis.

1941

May 15	Rumania passes law condemning adult Jews to forced labor.
June	Vichy Government revokes civil rights of French Jews in North Africa.
June 22	Germany invades Soviet Union.
December 8	Chelmno death camp opened near Lodz, Poland.

1942

January 20	Wannsee Conference begins.
June 1	Treblinka death camp opens.
July 28	Jewish fighting organization set up in Warsaw Ghetto.
October 4	All Jews still in concentration camps in Germany are sent to death camp at Auschwitz.

1943

April 19	Warsaw Ghetto revolt begins.
June	Nazis order all ghettos in Poland and Soviet Union liquidated.
July 24	Revolt in Italy; Mussolini deposed.

August 2	Armed revolt in Treblinka death camp.
October 2	Order for the expulsion of Danish Jews. Through rescue operations of Danish undergound, 7000 Jews evacuated to Sweden; only 475 people captured by Germans.
October 14	Armed revolt in Sobibor death camp.

1944

March 19	German army invades Hungary.
May 15	Deportation of Hungarian Jews to Auschwitz begins.
June 6	Allied invasion of Normandy.
July 20	Group of German officers attempt to assassinate Hitler.
July 24	Russians liberate Maidanek death camp.

1945

January 17	Evacuation of Auschwitz; prisoners begin death march.
April	Russian army enters Germany from east; Allied army enters from the west.
April 30	Hitler commits suicide.
May 8	Germany surrenders.
November	Nuremberg Trials begin.

1962

December	Adolf Eichmann executed in Israel.

1965

February	Legislation passed in Germany to allow prosecution of Nazi war criminals to be extended for additional 20-year-period.

1987

May	Klaus Barbie trial begins in Lyons, France.

GLOSSARY

Anti-Semitism ---------- Acts or feelings against Jews; takes the form of prejudice, dislike, fear, discrimination, and persecution.

Aryan ---------- A term used by the Nazis to mean a superior race of Nordic-type white people who were the *master race*. In fact, it is not a racial term, but the name or a family of languages, the Indo-European languages, which include German, English, and Greek.

Auschwitz ---------- Largest and most notorious of all the concentration camps; was both a slave labor camp and a killing center.

Collective Responsibility ---------- The act of holding a group responsible for the actions of any of its individual members.

Concentration Camp ---------- A prison camp where the Nazis sent people considered by them to be dangerous. Although these camps were officially considered labor camps, the people in them were not expected to survive. Prisoners were worked or starved to death. Over 100 of these camps existed. The larger camps included Auschwitz, Bergen-Belsen, Belzec, Chelmno, Dachau, Maidanek, Sobibor, Treblinka.

Crematorium ---------- A large oven or furnace where bodies of camp inmates were burned after gassing.

Killing Center ---------- A camp whose basic purpose was to kill Jews. Gas chambers were built especially for that use. There were six such camps, all in Poland. Auschwitz was the largest.

Deportation ---------- Forced removal of Jews from their homes in Nazi-occupied lands under pretense of resettlement. Most were shipped to killing centers.

Displaced Persons Camp ---------- Camps set up after World War II by the Allies to house Holocaust survivors and other refugees who had no place to go home to. A temporary arrangement until the DPs could immigrate or return to their native lands.

Final Solution ---------- The Nazi term for their plan to exterminate all European Jews. The full name is written, **The Final Solution of the Jewish Question**.

Fuehrer ---------- The title taken by Hitler. German word for leader.

Gas Chamber ---------- A room that was sealed off and airtight so that death could be induced through the use of gas.

Genocide ---------- Term created after World War II to describe the systematic murder of an entire political, cultural, or religious group. The Nazis used the phrases Final Solution, special treatment, and resettlement as euphemisms for genocide.

Gestapo ---------- The secret police organization in Nazi Germany; created to eliminate political opposition. Terror, arrest, and torture were main methods used.

Ghetto ---------- An area of a city in which Jews were forced to live until they were transported to a concentration or killing center.

Holocaust ---------- The systematic, planned extermination of 6 million European Jews by the Nazis during World War II. Many non-Jews perished in the Holocaust. The word is derived from the Greek term meaning *burnt whole*.

Kristallnacht ---------- German term for *Night of Broken Glass*, which took place in Germany and Austria on November 9 and 10, 1938. Nazi police smashed Jewish synagogues, houses, and shops. This event signaled the beginning of the Nazi effort to exterminate the Jewish people.

Liberated ---------- Set free.

Liberators ---------- Soldiers who freed the inmates of concentration camps.

Mein Kampf---------- Hitler's autobiography and political theories published in 1925. Sometimes referred to as the bible of the Nazi party.

Nazi ---------- Name used to identify members of the National Socialist German Workers Party, a German fascist political movement which ruled Germany from 1933 to 1945 under Adolph Hitler.

Nuremberg Laws ---------- In 1935, Hitler established anti-Semitism as a part of Germany's legal code through these laws. Laws excluded Jews from German society, deprived them of their citizenship, removed them from jobs, and expelled them from schools and universities.

Nuremberg Trials---------- A military tribunal set up by the United States, Britain, France, and the Soviet Union, which met in Nuremberg, Germany, from November 1945, to October 1946, to try high-ranking former Nazi leaders.

Partisan ---------- A member of a guerrilla band operating within enemy territory.

Pogrom---------- A planned, brief, surprise attack against a Jewish community.

Prejudice ---------- An opinion formed before the facts are known. In most cases these opinions are founded on suspicions, ignorance, and the irrational hatred of other races, religions, or nationalities.

Reichstag---------- One of the two houses of the German legislature or parliament.

Reparations ---------- The money and goods paid by Germany to the Allies after World War I.

Resistance ---------- Acts of rebellion, sabotage, and attempts to escape committed by individuals and groups within the camps and ghettos.

Righteous Among the Nations/ Righteous Gentiles -------- A Christian honored at Yad Vashem in Israel for risking his or her life to save a Jewish person during the Holocaust.

S S ---------- Members of Hitler's elite force of German storm troopers. Abbreviation for Schutzstaffel or protection squads. Responsible for carrying out Hitler's Final Solution. Controlled the concentration and death camps.

St. Louis Incident---------- In May 1939, the ship St. Louis left Germany with 937 Jewish refugees seeking asylum in the Americas. Most were denied entry and 907 had to return to Europe where they died at the hands of the Nazis.

Scapegoat ---------- A person, group, or thing that bears the blame for the mistakes or crimes of others. Hitler blamed the Jews for the defeat of World War I and post-war Germany's troubles.

Survivors ---------- Person who survived Nazi persecution from 1933 to 1945.

Swastika ---------- Symbol of the Nazi party adopted in 1920. It is actually an ancient symbol dating back about six thousand years. It is now banned from Germany.

Synagogue---------- Jewish house of worship.

Third Reich ---------- The German word *reich* means empire. The Nazis called their government the third empire. The first was the Holy Roman Empire and the second was the German Empire.

Underground---------- A group organized in strict secrecy among citizens in an occupied country for maintaining communications and initiating activity that will lead to the removal of the occupier.

Yellow Star---------- The six-pointed Star of David made of yellow cloth and sewn to the clothing of European Jews to permit easy identification.

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